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1123.

A VIEW
OF
THE SCRIPTURES,
AND OF
NATURAL KNOWLEDGE.

"The wisdom of this world is foolishness with God."—1 *Cor.* iii. 19.

"But if any man will do His will, he shall know of the doctrine whether it be of God."—*John* vii. 17.

"For there is nothing hid which shall not be manifested."—*Mark* iv. 22.

"Yet the scorers delight in their scorning, and fools hate knowledge."—
Proverbs i. 22.

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TO THE READER.

THIS Work has been before the public fourteen years. The present additions, to illustrate this all-important subject, are made, in the hope of leading the humble in spirit, to the fountain of all wisdom and comfort.

P R E F A C E.

THE following pages are written, to point out the consistency of the Scriptures, in giving us the knowledge they professedly have in view ; namely, that knowledge which is essential for our comfort in this our transitory state. To do this, we first show the limited knowledge of the natural mind, and the certain misery attending it, without a revelation : and thence reduce the subject to this simple conclusion—that those people, who do not admit revealed knowledge, *must admit the total ignorance of themselves* : so that the reasonable part of mankind may have evidence, that such scepticism does not arise from an impartial examination of the subject, but from the unreasonableness of a depraved nature ; and that their stumbling block is the error of pride, which disdains instruction beyond the little circle of the wandering fancies of ignorance ! If, however, they should inquire whether the Scriptures do, or do not reveal a knowledge far beyond the depth that either ancient or modern philosophy

can attain, they would perceive its worth by the extended views it would afford them; and, in laying low the selfish pride that blinds their judgment, would induce the same rigid and dispassionate examination of them, they now bestow on subjects of far less importance:—they would then find that the mine of truth lies deep, and its treasure imparted but progressively to human intellects—that, in the providence of the Almighty, “she is as the shining light, that shineth more and more unto the perfect day”—that “her ways are ways of pleasantness” in liberality and justice; and that “all her paths are peace” in reciprocal good-will.

It is necessary here to observe, that in the following pages, the words added to passages from the Scriptures to make them understood, or any thing asserted, will be afterwards found supported by other passages from them: for the plan pursued throughout the work is, *that revealed knowledge shall speak for itself*—and so arranged as to make manifest, that the whole is consistent with our natural reason, as far as experience can inform us; and that the order of all things, within our limits, tends to that harmonious whole, independent of the jarring passions of human weakness, which the Scriptures assure us we are approaching.

It is also necessary to observe, that in tracing the meaning of the words, Devil—Satan—works of the devil—works of the flesh—lusts of the flesh—the serpent—prince of this world—of the power of the air—of darkness—Beelzebub—the beast, &c. the dispassionate understanding is required, and appealed to; as in our ordinary reading of the Scriptures, those words have seldom had a definite meaning to satisfy the mind—few people having supposed they meant, *the influence of the malignant passions in the actions of mankind*, including every other word which signifies evil, that is contrary to the gospel of Jesus Christ; yet, such will be found to be their true meaning. But, in the following work, the words spirit of evil—spirit of malignity—malignant passions—seed of the serpent, are occasionally used to express the same meaning. We, therefore, humbly hope that no one will suffer an inconsiderate levity to mislead him, in ascertaining this important truth, as we believe it will be found the key to that knowledge, in which human happiness is most essentially concerned.

CONTENTS.

| | Page |
|--|------|
| <i>Of the Extent of the Natural Mind of Man ;—its Uncertainties and Fears, without revealed Knowledge</i> | 1 |
| <i>Of the Purity of the first created of Mankind ;—their Fall from it by the Spirit of Malignity ;—and the Consistency of the Mosaic Law, in restoring their Purity, had it been fulfilled</i> | 16 |
| <i>The Redemption by Jesus Christ, and the Means ob- tained to finish the Creation of Mankind in his own Spiritual Image.....</i> | 62 |
| <i>Of the Last Judgment, and Change of this World, with the previous Signs of the Times.....</i> | 76 |
| <i>Appendix</i> | 109 |
| <i>Scriptural Address and Prayer.....</i> | 117 |

VIEW OF THE SCRIPTURES.

OF THE EXTENT OF THE NATURAL MIND OF MAN;—
ITS UNCERTAINTIES, AND FEARS WITHOUT RE-
VEALED KNOWLEDGE.

IN taking a view of the Scriptures, the first question that naturally presents itself to the inquisitive mind is, What knowledge are they intended to reveal that the natural mind could not obtain without them, which is essential to our welfare and comfort amidst the pains, disappointments, and cares that daily surround us, and conducive to our happiness at the end of them?

To answer this question, let us first consider the knowledge which the ancient philosophers directed the uninstructed mind to obtain in its rudest state, and in the infancy of the world under the guidance of the providence of our Creator, *To know Thyself!* The wisdom of the precept must be evident to the enlightened mind; because, by knowing ourselves, we must necessarily know the cause of our weakness and imperfections on the

one hand; and the nature and dignity of the soul on the other, with its constant dependance upon the will and support of Him, "in whom we live, and move, and have our being."

To attain this important knowledge, we shall have recourse to all the light our observations upon the actions of others, and our own feelings can furnish, together with the knowledge of the physical laws of our organization; and then bring the light of revealed knowledge to our aid, as explanatory of our nature,—that removes the mysterious veil of ignorance in which natural knowledge leaves us enveloped; and thence make it evident, that the Scriptures were necessarily "written for our learning," as they profess to be, and that without their light our knowledge must have been limited to a boundary of dissatisfaction and misery.

We find, by our daily experience, that in the actions of man there are two principles governing him: a mind possessing a reasoning power, and passions which at times suspend that power, or deprave its nature. We have, therefore, to discover the means by which we can know the mind *uninfluenced by those passions*;—what the mind is, and those passions are; and for what end man was placed in this world, subject to passions which at times suspend the reasoning faculty of the soul, that places him above the brute creation?

Of what the essential nature of the mind of man is, or what the malignant passions are, no one has

attempted directly to explain. Mr. Locke, in the Introduction to his Essay on the Human Understanding, declines hazarding any opinion of what the mind is. In the same manner, Sir Isaac Newton, in the Introduction to his Principles of Natural Philosophy, declines giving an opinion of what the essential nature of the power is, called gravitation. The object of the former was, to point out the means by which the natural mind progressively acquires the knowledge it may possess, and the boundary of it, in its observations of the natural laws which regulate the material world:—the object of the latter was, to point out *the effects* of the power called gravitation, as governing by an immutable law the visible creation;—that it is not an *essential* property of material substances, but *an invisible power which regulates their motions*.

Hence, natural knowledge solely consists in the perception of the laws which regulate the visible material world, and which *we call the laws of nature*; and it is from our right or wrong perception of those laws, our correct or erroneous inferences ensue; and consequently, on that perception of the mind depends correct or erroneous opinions.

For example:—The perception of certain actions of mankind, *when influenced by the passions*, destroying the peace and harmony of society, in committing murders, thefts, &c. has called forth human laws to restrain them. Which laws are founded on

the natural law: that the punishment they inflict will prevent such actions, from the general fear of pain perceived in our nature. Again, the same natural law regulates our assent in commerce. We perceive that the price of a commodity is regulated in proportion to the demand and supply; which law is perceived to be constant, and has ever existed in society, although it may have escaped the *general* perception of mankind: that is, such effects are constantly produced in the affairs of mankind, by such immutable law, which some perceive, and others do not, by their attention being more or less directed towards the subject. And the same perception of the natural law is applicable to every department of human knowledge. In chemistry, physic, anatomy,* astronomy, mechanics, &c. and the correct perception of those laws in each department constitutes good chemists, good physicians, good anatomists, good astronomers, good mechanicians, &c.:—As the wrong perception of those laws constitutes bad ones, in each of those respective departments. For instance, Sir Isaac Newton was a good astronomer, because he perceived the true law which regulates in space the motions of the planets; and demonstrated the truth of those motions, by their being governed by strict mathematical laws, and by *an invisible power* called gravitation; and which he perceived equally ruled

* We are speaking of mental knowledge, not of skill.

in every part of space within the reach of telescopic observation, as upon this earth. But, we cannot say that Descartes was a good astronomer ; because he reasoned from fancy, and not from facts perceived in the immutable laws of the creation. We may, however, now say there are better astronomers in the present age, than Sir Isaac Newton was ; *not as discoverers of more important laws, but by their possessing the knowledge of the laws which he perceived, together with the subsequent discoveries to the present time.* So in chemistry,—those who perceive the greatest number of the physical laws which govern the material world, and can prove by experiments more laws hitherto undiscovered, are the best chemists.

Our faculties are, therefore, employed whether in these departments, or in the cultivation of the earth to obtain the food and comforts of life, by acquiring a knowledge of the physical laws which govern this material world. And from *invisible causes* we reason by their effects, as in gravitation, electricity, &c.—that is, the changes produced in the visible creation, *are effects of powers invisible.* So in man :—from the effects or actions produced by the malignant passions, or otherwise, *we discern whether he be a good man, or a bad one.* When he is most influenced by those passions in committing murder, thefts, lying, &c. he is commonly called *a bad, or diabolical character ;* which the criminal laws are intended to restrain. But when his actions are generally governed by right reason in benevo-

lence, justice, and truth, he is called a good man, and for such persons no criminal law is required.

Our knowledge being, therefore, limited to the perception of the natural laws that regulate the material world for our guide, it is clear we can obtain no knowledge of *what the nature of the mind is, which perceives those laws, nor from whence it emanates*. Neither can we know what those malignant passions are, called envy, malice, hatred, jealousy, which cause misery amongst us, and so far assimilate us with the brute creation,—*by their being generally perceived in brutes*. At the same time, we do not perceive the mind of reflection in brutes; and Mr. Locke has shown it is that power which places man above them in the order of creation. And the Scriptures also inform us—that it is the mind, totally uninfluenced by such passions, which gives dominion over them. And which is evident, for, if the mind of reflection be taken from man, what is he more than the brute? But, instead of the reflecting mind, the malignant passions be taken from him, what is he *less* than the reasonable man?

But we have also evidence of the passions being, not only a distinct power from the rational mind, but that it is an intelligent power, ever ready to take advantage of our weakness, and is seen in the reasoning faculty being suspended by it, as is the case during a fit of passion: for, in that state, the mind is evidently held captive *against its own inclination*! And in well-disposed people a feeling of regret is afterwards perceived, as though they felt

a conscious degradation by it; and such characters are ready to forgive an acknowledged error in those whose conduct caused it, as soon as the mind regains its rule in calmness; but they feel pain, and wish the past in oblivion, when that passion was excited by a consciousness of their own injustice. But their inability to suppress such fits of passion they always regret, yet their power to do it commonly increases from childhood to years of maturity. Whilst, however, these feelings are seen in some of the best of men, there are characters far inferior, and who are known by the malignity of their actions:—no feelings of regret are seen in such persons, in committing the worst deeds of injustice and oppression to gratify their desires; but, whenever their artifices are seen, and their cunning is defeated, all the malignity of their nature in hatred and revenge is excited; and the greatest atrocities would ensue, were they not checked and restrained by the fear of the criminal laws, or of shame in public estimation: and this depravity of mankind is abundantly proved in the records of the several ages of the world.

Hence are perceived two distinct principles in mankind from the light of our observations. Now the rules of philosophy allow electricity to be one power; because it is perceived throughout this globe acting by the same laws. May we not also be allowed to suppose the malignant passions to proceed from one power, as they are equally per-

ceived in man and in brutes, and acting by the same laws in proportion to their influence over them? Such questions, however, never could be answered from our natural knowledge; but must have ever remained in mysterious conjecture if they were not revealed in the Scriptures! *They* inform us, that these malignant passions proceed from one power of evil, and pervade organized matter; and a catalogue of all the actions of man arising from such malignant influence is given in the New Testament, that we may know ourselves, and also others; for therein we are told, that "by their fruit ye shall know them." The Scriptures also give us a catalogue of all the actions which proceed from minds *uninfluenced* by those malignant passions, which we know, from experience, would constitute the good man, if any one were totally free from them; and they declare that such minds emanate, and are formed by the pure Spirit of God, that freely pervades all things.

This knowledge, therefore, we could not possibly have obtained, had it not pleased the Almighty to have revealed it. It is found only in the Scriptures, and is consistent, and in unison with our experience and knowledge of mankind, and the organization of the creation.

To illustrate:—It may be asked, how can the passions freely pervade our bodies; and how can the pure Spirit, which forms the mind of man, pervade those passions and all other things? To

which we reply,—Physical philosophy informs us, that our bodies and all *this visible world are entirely porous*. And, by understanding this organization, we may readily understand how the gross spirit, we call the malignant passions, can pervade the body, and with what facility the pure Spirit of God can pervade the whole. The electric fluid freely pervades platina, which is two hundred thousand times denser than hydrogen gas, or 18,390 times atmospheric air; something more than 22 times rain water; near $13\frac{1}{2}$ times the bone of an ox; and $23\frac{1}{10}$ times the fat of beef.

With this progressive porosity of various substances before us;—that the pores vary in size, as so many sieves from hydrogen gas to laminated platina, and through which the electric fluid freely pervades; and a magnet operates through them without any sensible resistance; and the power called gravitation “suffers no diminution nor modification, when a third body is interposed between the two gravitating masses;”—we may conceive how freely the passions can pervade the body, and act upon the nervous system, as we find by experience they do; and also how freely the pure Spirit of God, in supporting the Universe by his Omnipotence, can pervade all things, and cherish by his benignant rays the soul of man as He pleases. But, we will also add the observations of an enlightened philosopher of the present age, who has dispassionately considered the porosity of the creation,

as it leads the mind directly towards the necessity of a revelation from God; at the same time it points out the extent of the natural knowledge obtained by the observation of things around us, where conjecture commences, and where uncertainty, fear, and dissatisfaction attend it.

“ We cannot (Dr. Thomas Young says)* prove experimentally that the influence of gravitation is incapable of pervading even the ultimate particles of solid matter; for this power appears to suffer no diminution, nor modification, when a third body is interposed between the two gravitating masses. In the same manner, a magnet operates as rapidly on a needle through a plate of glass, or of gold, whatever its thickness may be, as if a vacuum only intervened. It may, however, be inquired, if the gold, or the glass has not certain passages or pores, through which the influence may be transmitted? and it may be shown, in many instances, that substances apparently solid have abundant orifices, into which other substances may enter :—thus mercury may be easily made to pass through leather, or through wood, by the pressure of the atmosphere, or by any other equal force; and however great we may suppose the proportion of the pores to the solid matter, it may be observed, that it only requires a more or less minute division of the matter, to reduce the magnitude of the interstices between

* Natural Philosophy, p. 609.

the neighbouring particles within any given dimensions. Thus platina contains, in a cubic inch, above 200,000 times as many gravitating atoms as pure hydrogen gas; yet both of these mediums are free from sensible interstices, and appear to be equally continuous; and there may possibly be other substances in nature that contain, in a given space, 200,000 times as many atoms as platina; although this supposition is not positively probable in all its extent.—

“ Besides this porosity, there is still room for the supposition, that even the ultimate particles of matter may be permeable to the causes of attractions of various kinds, especially if those causes are immaterial; nor is there anything in the unprejudiced study of physical philosophy, that can induce us to doubt the existence of immaterial substances: on the contrary, we see analogies that lead us almost directly to such an opinion. The electrical fluid is supposed to be essentially different from common matter; the general medium of light and heat, according to some, or the principle of caloric, according to others, is equally distinct from it. We see forms of matter differing in subtilty and mobility, under the names of solids, liquids, and gases; above these are the semi-material existences, which produce the phenomena of electricity and magnetism, and either caloric, or an universal ether. Higher still, perhaps, are the causes of gravitation, and the immediate agents in attractions of all kinds,

which exhibit some phenomena, apparently still more remote from all that is compatible with material bodies; and of these different orders of beings, *the more refined and immaterial appear to pervade freely the grosser*. It seems, therefore, natural to believe, that the analogy may be continued still further; until it rises into existences absolutely immaterial and spiritual. We know not but that thousands of spiritual worlds may exist, unseen for ever by human eyes; nor have we any reason to suppose, that even the presence of matter in a given spot necessarily excludes these existences from it. Those who maintain that nature always teems with life, wherever living beings can be placed, may therefore speculate with freedom on the possibility of independent worlds: some existing in different parts of space; others pervading each other, unseen and unknown in the same space; and others again, to which space may not be a necessary mode of existence."

Seeing now, the boundary of our natural knowledge, and *where conjecture commences*;—that the mind is naturally led towards spiritual existences amidst restless uncertainties;—confined to the perception of laws, called the laws of nature, which regulate this material world;—totally ignorant of the essential cause of our organization, of our growth to maturity, and of the vegetable and animal creation; of the substance which composes our bodies, and of all others around us;—of the circu-

lation of our blood;—of the allotted time of our existence in this world, and of the future;—of our Creator, excepting the inferences drawn from the wisdom displayed in the creation*;—of the cause of iniquity being suffered to destroy the perfection of His works, and often triumphing in its baneful career over the virtuous and inoffensive, by trampling upon all moral laws of justice;—of the connection between the mind, the passions, and the body, and of their nature, with the total ignorance of a future state—of all these things we can have only conjecture without a revelation! The subject, therefore, at issue, between the sceptic and the christian, is here placed in a clear view; as that part of our intellectual wants, which is necessary to remove the fears, and essential to afford the com-

* Socrates, speaking of the Supreme Being, says, “He who raised the whole universe, and still upholds the mighty frame; who perfected every part of it in beauty and in goodness, suffering none of these parts to decay through age, but renewing them daily with unfading vigour, whereby they are able to execute whatever he ordains, with that readiness and precision, which surpass the imagination of man: even He, the supreme God, who performeth all these wonders, still holds himself *invisible*, and it is only in his works that we are capable of admiring him!

“Learn, therefore, not to despise those things which you cannot see: *judge of the greatness of the power by the effects which are produced, and reverence the Deity.*

“If there be anything in man, my Euthedemus, partaking of the divine nature, it must surely be the soul, which governs and directs him; *yet no one considers this as an object of his sight.*”—Xenophon’s Memoirs of Socrates, p. 212.

forts, the casualties of this life require, is found in the Scriptures!—namely, the revelation of the attributes of our Almighty Creator, the duty he requires of us, and our duty towards each other;—the explanation of our nature, as far as our state in this world requires it, and of the ultimate reward of a better, on certain defined conditions. And one important proof of the truth of these writings is—the explanation they give of our nature, agreeing *with the actions we daily perceive in others, and also with our own feelings!*—for they clearly define, and separate as dross from gold, or as chaff from the wheat, all the actions of the passions, from the actions of minds uninfluenced by them; and this very important knowledge to correct the judgment, was evidently written, as we are told by Saint Paul, “for our learning,” that we may know others by their fruits or actions, and the purity or impurity of ourselves by our own!

We, therefore, now refer to the Scriptures as a progressive light of knowledge, beyond the reach of the natural mind to acquire without them, and that removes a veil, which “concealed hidden mysteries from the beginning of the world.” And the subject being of no less importance to all of us, than the knowledge of ourselves, and of our great Creator; our eternal happiness, or eternal misery, with the change of this world, and the heavens which surround us; it surely is as much our duty, as it is our interest, to bestow all the candour,

patience, and attention upon it that so momentous a subject requires; knowing, for our own part, that it carries into the heart the most ample reward, in raising the soul amidst its kindred spirits, above the influence of passions which darken and mislead the judgment. To reject it, therefore, from supineness can only excite the regret of those who know its worth and power; and from the conscious mercy received by themselves, hope, with due reverence, that others may equally participate in it.

OF THE PURITY OF THE FIRST CREATED OF MANKIND;—THEIR FALL FROM IT BY THE SPIRIT OF MALIGNITY;—AND THE CONSISTENCY OF THE MOSAIC LAW, IN RESTORING THEIR PURITY, HAD IT BEEN FULFILLED.

Every reasonable and intelligent mind admits, there is conclusive evidence in the works of creation of the rule of an All-wise and Omnipotent Being: and the same intelligence must admit, that it rested with Himself the several gradations of his own creatures as we find them: that in creating this world, he must have had an object in view consistent with his wisdom and power; and that it would be revealed to his creatures for their comfort, if their state and limited understanding required it, in the progressive accomplishment of his plan and decrees. And having already shewn the limited knowledge of our natural state, and the misery and fear attending it, without a revelation, we have now to develop that important plan and decrees from the Scriptures, which make manifest for our comfort,—that “He is just and merciful in all his ways, and holy in all his works” toward us.

In the creation of mankind, the words of God Gen. i. 26. were:—"Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"And the Lord God *formed man of the dust of the ground*, and breathed into his nostrils *the breath of life*; and man became *a living soul*:" that is, by the breath or Holy Spirit of God, man received *a living soul, and that living soul was the image of God.*

"So God created man in his own image, in the Gen. i. 27. image of God created he him; male and female created he them. And God blessed them, and God Gen. i. 28. said unto them, *Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*"

It is here evident, that to be fruitful and multiply, and replenish the earth, and subdue it, referred to a future period;—that the earth was *to be replenished and subdued by the increase of mankind, and in his own image*: and the important question then occurs,—how was that object to be attained?

We have already shewn, that in man there are two principles governing him: a mind with a reasoning power, and passions which at times suspend

that power, or deprave its nature; but of the essential nature of either we can know nothing by any reflex act of the mind. We know there is a difference in mankind by their actions: that when they are free from passions, and governed by right reason in truth and justice, they are good characters and support the order and harmony of society; but when they are influenced by malignant passions in committing murders, thefts, lying, &c., they are bad characters and destroy the harmony of society, and in common language are called—*diabolical*.

Now, no one can allow that the *man in the image of God* could be influenced by those passions which render his character diabolic, and which are perceived in the brute creation, over which it was decreed he should rule and have dominion!

Gal. v. 22.

1 Tim. i. 5.

The New Testament, therefore, reveals the actions which proceed from *the living soul*, the image of God, which are “love, joy, peace, gentleness, goodness, faith, temperance, truth, charity out of a pure heart, and a good conscience:”—and these actions were the fruit of “the tree of life, in the midst of the garden!” Let us now see the commandment given.

Gen. ii. 16.

“And the Lord God commanded the man, saying,—Of every tree of the garden thou mayest freely eat: but *of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die.*”

We have already seen the fruit, or actions of the

pure soul in which they were created : and we have here the two principles set forth from the beginning of the world, and seen in the actions of mankind throughout the several ages of it—the good and the evil. Therefore, to partake of evil, *to die*, the soul must degenerate, or become of another nature in order to fulfil the sentence for disobedience ; as the Holy Spirit of God, which gave the dignity they possessed, *could not die*.

St. Paul, explaining the regeneration of our souls by the grace of the Holy Spirit through Jesus Christ, says :—“ For since by man came death, by 1 Cor. xv. 21. man came also the resurrection of the dead. For as in” the spirit of “ Adam all die, even so in” the spirit of “ Christ, shall all be made alive :”—“ For Rom. viii. 6. to be carnally minded *is death* ; but to be spiritually minded *is life and peace* !”—“ The last enemy that 1 Cor. xv. 26. shall be destroyed, is death.”

In the epistle of St. Paul to the Hebrews, is an explanation of this enemy of mankind that is to be destroyed, through the regeneration by the Holy Spirit of God, which restores their minds and souls to their primitive purity. He says :—

“ Forasmuch then, as the children are partakers Heb. ii. 14. of flesh and blood, he, Jesus, also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, *the devil* : and deliver them who, *through fear of death, were all their life-time* subject to bondage,” by the reign of the devil in their hearts.

Gen. iii. 4. "And the serpent said unto the woman, ye shall not surely die : for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her ; and he did eat."

Gen. iii. 9. "And the Lord God called unto Adam, and said unto him, Where art thou ? and he said, I heard thy voice in the garden, and *I was afraid.*"

Without attending to the figurative language, we must to the essentials. *From whence did his fear arise?*—It could not arise from the spirit in which he was created, *of conscious innocence* ; but from an accusing spirit on his conscience that made him afraid of a superior !

The New Testament, being professedly explanatory of the hidden mysteries of the old, informs us, that fear is created by the *malignant passions*, or that spirit of evil which influences man to commit actions forbidden by the law of God, and operates on our consciences, or upon the general nervous system, in creating *fear*. For St. John, in explaining our nature, by which we know the purity or impurity of ourselves, says,—“There is no fear in love : God is” the spirit of “love.” The fear, therefore, arose from guilt, derived from that evil spirit operating on his conscience, after tempting

him to commit the action forbidden by the commandment of God ; and, in the same manner, was that evil spirit the accuser on the consciences of the Jews, when our Saviour said unto them, “ He that John viii. 7. is without sin among you, let him first cast a stone at her ;” and, in like manner are our consciences accused, when we do knowingly unjust actions, and contrary to the commandment of God.

That the Holy Spirit of God does not cause the fear we are subject to, is also evident from the words of St. Paul, “ For God hath not given us the 2 Tim. i. 7. *spirit of fear* ; but of power, and of love, and of a sound mind.”

Again, “ for ye have not received *the spirit of* Rom. viii. 15. *bondage again, to fear* ; but ye have received the spirit of adoption, whereby we cry, Abba, Father.”

“ And the Lord God said unto the woman, What Gen. iii. 13. is this that thou hast done ? and the woman said, The serpent beguiled me, and I did eat.”

“ And the Lord God said unto the serpent, Be- Gen. iii. 14. cause thou hast done this, *thou art cursed above all cattle, and above every beast of the field ;** upon thy belly shalt thou go, and dust shalt thou eat † all the days of thy life. And I will put enmity between thee and the woman, and between *thy seed and her seed* ; it shall bruise thy head, and thou shalt bruise his heel.”

* “ The field is the world.”—Matthew xiii. 38.

† “ All flesh is grass.”—Isaiah xl. 6.—1 Peter i. 24.—“ Dust thou art, and to dust shalt thou return.”—Gen. iii. 19., that is, the passions shall consume, and live upon the flesh of nature.

It is necessary here to remark, that God addresses the serpent as *an intelligent base spirit, cursed above all cattle, for having deceived the woman; and that such spirit of evil should have a race always at enmity with the seed or race of the woman, which should ultimately bruise his head!*

Gen. iv. 1.

“And Adam knew Eve his wife, and she conceived and bare Cain.—And she again bare his brother Abel.—And Cain was very wroth” with Abel, “and *his countenance fell*. And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? * If thou doest well, shalt thou not be accepted? And if *thou doest not well, sin lieth at the door*.—And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.”

As we can know mankind only by their actions, the epistle of St. John refers, not only to the original commandment, but to this murder by Cain.

1 John iii. 11.

“For this is the message that ye heard from the beginning, that ye should love one another. *Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*” That is, he slew him from the influence of those malignant passions, which influence the depraved in the present and past ages, in committing similar

* Spiritually “The wrath of man worketh not the righteousness of God.”—James i. 20.

actions, and which constituted *his natural soul*, denominated malice, hatred, jealousy, pride; &c. ; and, therefore, his *spiritual countenance was fallen from the purity of spirit of the first created in the image of God.*

That those passions did cause the fall of the first created from the pure Spirit of God, which constituted the living souls, is also confirmed by St. Paul, in addressing himself to his disciples, *regenerated by the Holy Spirit*—"But I fear, lest by any ² Cor. xi. 3. means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity" (of mind) "that is in" the spirit of "Christ:"—which shews that we are subject now to the deceptions of that subtle spirit of evil, as the first created were.

Here, then, are the two principles from the beginning of the world, as are seen in mankind at the present day, that in our introduction we wanted information of, as being out of the reach of the natural mind to acquire:—the man with the reasonable mind, and passions, called the serpent, which deprave his nature! In Abel was seen, the man governed by right reason in truth and justice:—in Cain, the bad one of malignant soul, who pursued to revenge, from the impulse of envy and malice; and this he did "because his own works were evil, ¹ John iii. 12. and his brother's righteous."

But our Saviour also refers to the base nature of the soul of Cain, in his conversation with the unbe-

lieving Jews : *and that all of them were of the same nature, without the renewing of their souls by the Holy Spirit, through him. He tells them, that their nature is derived from, and is of the spirit of the devil ;* whom he also denominated the prince of this world, Beelzebub, Satan, in his several conversations with those about him ; and by us, in the present age, *malignant passions*, as will be seen in the following quotation :—

John viii. 44. “ Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning,” (in Cain) “ and abode not in the truth, because there is no” spirit of “ truth in him. When he speaketh a lie, he speaketh of his own, *for he is a liar, and the father of it.*”

But his previous words to them made manifest their malignant souls. James i. 18. “ I know that ye are Abraham’s seed,” in the flesh, “ *but ye seek to kill me, because my word of truth hath no place in you,*”—that is, in your souls. “ I speak that which I have seen with my Father, and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham’s children, ye would do the works of Abraham : but now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father.* Then said they to him, We be not born of the flesh ; we have one father, even God. Jesus saith unto them, *If God were your*

father, ye would love me, for I proceed forth and come from God; neither came I of myself, but he sent me: why do ye not understand my speech? even because ye cannot hear my word." That is, they could not understand his words, because their souls were of the nature or seed of the serpent, or spirit of the devil, that was at enmity, as foretold, with the seed of the woman, who should bruise his head: and both our Saviour and St. John, called the Scribes and the Pharisees, "Ye serpents, ye Matt. xxiii. 33. generation of vipers."

St. Paul, speaking of the gift of the Holy Spirit to the flock of Jesus Christ, makes mention of it as constituting their difference from the natural man: he says, "We have not received the *spirit* 1 Cor. ii. 12. *of the world, but the spirit which is of God.*" The spirit of the world then, and the Holy Spirit of God, are the two powers alone which influence mankind from the beginning of the world; and are in direct opposition to each other, in the final purposes of the Almighty.

Hence, our Saviour informed his disciples, that as they were of his nature in the Holy Spirit, they had a warfare to endure with the spirit of malignity, and would be persecuted by the seed of it: but had their nature been of the spirit of the world, they would not be persecuted by it.

"If the" spirit of the "world hate you, ye know John xv. 18. that it hated me before it hated you. If ye were of the spirit of the world, the spirit of the world would

love his own; but because ye are not of the spirit of the world, and I have chosen you out of the spirit of the world, therefore the spirit of the world hateth you."

St. Paul's words explain the same, and that those to whom the promises were made were born of the spirit of God; "Now we, brethren, as Isaac was, are the children of promise: *but as then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now.*"

Now, the object of our Saviour in calling St. Paul to the ministry was, "delivering thee from the people and from the gentiles, to whom I now send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." And after he had received the grace of the Holy Spirit of God, he declares, "if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not." And explains, "Now we have received not the spirit of the world, but the spirit which is of God; *that we might know the things that are freely given to us of God:* which things also we speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*"

And St. Peter, speaking of the natural man, says,

“ They are as natural brute beasts, made to be taken and destroyed, *speaking evil of the things they understand not*; and shall utterly perish in their own corruption.” 2 Pet. ii. 12.

The Epistle of Jude also accords with it. “ But these (the unregenerate) speak evil of those things which they know not: but *what they know naturally, as brute beasts*, in those things they corrupt themselves.” Jude 10.

We therefore find the Scriptures accord, in explaining the nature of the two characters of mankind, as we see them in the world: namely, man in his degenerate or malignant state, from the fall of Adam; and man in his regenerate state, by the Holy Spirit of God, through our Redeemer, Jesus Christ. That it is by the souls of the former being of the base nature of the passions, *they cannot comprehend the Scriptures*: whilst the latter do comprehend them, by their souls being of the Holy Spirit of God, *that discerns the truth of its own knowledge*.

Now to discern these two characters of mankind, our Saviour said to his disciples, “ Ye shall know them by their fruits.” In our ordinary judgment of mankind, however, we only look at those actions, to know them, which mediately or immediately affect the order of civil society; but in the actions here referred to, we are taught to *discern the difference of spirits*, that we may not be led astray by a

doctrine inconsistent with the light of the New Testament; or, in the words of St. Paul, "comparing spiritual things with spiritual," which alone influence the human frame.

We know, from experience, that the passions are ever present with all of us; and not only in ourselves, but are likewise perceived in the animal creation; and the revelations already given, answer the question in our introduction. *May we not be allowed to suppose the malignant passions to proceed from one power, as they are equally perceived in man and brutes, acting by the same laws, in proportion to their influence over them?*

- The Scriptures throughout do answer this question, but St. John directly. "We know that we are of God, and *that the whole world lieth in the spirit of "wickedness."* And to put us on our guard against that "wicked one," he says, "Try the spirits whether they be of God," and adds, "hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: *and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.*"
- 1 John iv. 6. "*Hereby know we the spirit of truth, and the spirit of error.*"
- 1 John ii. 6. Again, "He that saith he abideth in Him, ought himself also so to walk, even as he walked."
- 1 John iii. 10. Again, "In this the children of God are manifest, and the children of the devil. Whosoever *doeth*

*not righteousness, is not of God, neither he that loveth not his brother.**

Again, "All unrighteousness is sin, and he that ^{1 John v. 17.} committeth sin, is of the devil." Again, "Love ^{1 John iii. 8.} not the world, neither the things that are of the world: if any man love the world, the love of the ^{1 John ii. 15.} Father is not in him. For all that is in" the spirit of "the world, is the lust of the flesh, and the lust of the eyes, and the pride of life; *which is not of the spirit of "the Father, but is of" the spirit of "the world: and the" spirit of the "world passeth away, and the lust thereof, but he that doeth the will of God, abideth for ever.*"

Now St. Paul explains what actions constitute *the lusts of the flesh*, here called "*the world which passeth away;*" and *they comprehend every word in the Scriptures that signifies evil:* and our own experience informs us, that they are those actions,

* Our Saviour explained who were his brethren, when they told him that his mother and his brethren "stood without, desiring to speak to him." "But he answered and said unto him, Who is ^{Matt. xii. 48.} my mother? and who are my brethren? And he stretched forth his hand *towards his disciples*, and said, Behold my mother and my brethren! *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother!*" And that his mother did the will of his Father in heaven his words do testify, previous to his death on the cross. "Now, ^{John xix. 25.} there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene; when Jesus, therefore, saw his mother, and the disciple standing by, *whom he loved;* he saith unto his mother: Woman, behold thy son! Then said he to his disciple, Behold thy mother!"

caused by the passions in their various shapes, *that are totally inconsistent with the purity of the Spirit of God.* At the same time, bitter experience must assure all of us, that every mind is beset by them, and the very best they occasionally influence in thought, or action, to disobey the commandments of God: and, therefore, every one must be sensible, that “all have sinned, and come short of the glory of God.”

Rom. iii. 23.

The same temptations and infirmities by the passions, the servants of the Lord were equally subject to, as they declare, “We also are men of like passions with you.” And St. James says “Elias was a man subject to like passions as we are.” And St. Paul observes, “When we were in the flesh, the motions * of sins, which were by the law, did work in our members *to bring forth fruit unto death.*”

Acts xiv. 15.

James v. 17.

Rom. vii. 5.

Gal. v. 13.

We may now substitute the word passions for that of “flesh,” in reading the epistle of St. Paul to the Galatians. “Brethren, ye have been called into liberty in the Spirit of God, from the bondage and slavery of the passions; only use not liberty for an occasion to the passions, but by love serve one another,” in the Spirit of the Lord: “for all the law is fulfilled in one word, even in this—Thou

* In the marginal translation, it is passions, but literally passions of sin, in the Scripture Greek (wherein the genitive case of the substantive is often put for the adjective) *sinful passions or lusts.* See Mr. Locke’s note on this passage of his paraphrase: and also the word “Passion” in Cruden’s Concordance.

shalt love thy neighbour as thyself. But if ye bite and devour one another," by the influence of passions over you, "take heed that ye be not consumed one of another" by those same passions. "This I say then, Walk in the Spirit of God, and ye shall not fulfil the lusts of the passions; for the passions lust against the Spirit of God, and the Spirit of God against the passions, *and these are contrary the one to the other*—so that ye cannot do the things that ye would," while the passions have influence over you. "But if ye be led of the Spirit of God, ye are not under the law," as is manifest.

"Now the works of the passions are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings."

Again, "Lovers of their own selves, covetous, 2 Tim. iii. 2. boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

Again, "Even as they did not like to retain God Rom. i. 28. in their knowledge, God gave them over to a reprobate mind, to do those things that are not becoming, being filled with" the spirit of "all un-

righteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding," of good things, "covenant breakers, without natural affection, implacable, unmerciful," and "whosoever loveth and maketh a lie."

Rev. xxii. 15. Again, "But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth: *this wisdom descendeth not from above, but is earthly, sensual, devilish*: for where envying and strife is, there is confusion, and every evil work."—

James iii. 14. "From whence come wars among you? come they not hence, even of the lusts of the passions, that war in your members?"

James iv. 1. Again, "And Jesus said, that which cometh out of the heart of the man, *that defileth the man*: for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man."

Mark vii. 20. We have here, then, the actions of the fallen man from the image of God, "written for our learning,"—to know ourselves by our own feelings, and to know others by their actions. The produce of the tree of evil, in the midst of the garden, which the first created were forbidden, either to touch or to taste of, "lest ye die:" and having also the

Gen. iii. 3.

actions of 'the man, in his original purity before us, makes manifest the consistency throughout the Scriptures, that "of the tree of good thou mayest freely eat," and *remain in the purity of the Spirit of God*; but "of the tree of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die."

It is, therefore, evident that the first of mankind was created in the purity of the Holy Spirit, but subject to the temptations of passions, as christians have been since their regeneration by the Holy Spirit, but with this difference:—that in Adam there was no saving grace until the law of God was fulfilled; and that was only accomplished by our Redeemer, Jesus Christ, according to the promise made to the woman, that her seed should bruise the serpent's head. So that, by the same passions the first created erred, by the same were they punished—it was the serpent's venom they partook of, which vitiated their nature, which gave the sorrow they had to bear, and the death they had to deplore; and such is the sole inheritance of their posterity, without the grace through Jesus Christ.

It is also evident that mankind, in their natural state, are deceived by the passions, which blind the mind, and harden the heart against the perception of divine truths: and in this depraved state, they suppose the feelings and thoughts excited by the passions, are the laws of nature which they ought

to follow: and, therefore, in their thoughts and writings, they blend virtue and vice together, and form the perfection of mankind, by the standard of their own imperfection! Whereas we see that the writings they affect to despise, separate all the pure actions, which proceed from minds derived from the Spirit of Almighty God, from all the feelings and actions of their natural state, derived from the serpent, *the vilest part of the creation, and "cursed above all cattle:"* and this catalogue of the fruits of the seed of malignity, is alone an incontrovertible evidence of the truth of the Scriptures; and of all other writings, professing to proceed from the Almighty to be false, which do not perfectly accord with them.

The malignity of the natural man may also be seen in the actions of St. Paul,—for, in his natural state, we see in him *the enmity of the seed of the serpent towards the seed of the woman*: and, in his regenerated state, we see in him *the seed of the woman persecuted by the seed of the serpent!* But the proof of the knowledge of St. Paul in the Spirit of God *being foolishness to natural minds*, is Festus's observation when he was taken before Agrippa; and perhaps it would suggest the prudence of knowing ourselves, before we form a judgment of others.

Acts xxvi. 24. "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art *beside thyself, much learning doth make thee mad!* But he said, I am

not mad, most noble Festus, but speak forth the words of truth and soberness." But this was in accordance with the words of Isaiah, "*He that de-* Isaiah lix. 15. *parteth from evil is accounted mad.*" The blasphemy, however, of the unbelieving jews to our Saviour, shows the ignorance and infatuation of natural minds: "And many of them said, He hath a devil, John x. 20. and is mad, why hear ye him?" So that it is plain, to have a devil, or unclean spirit, *signified madness, in the understanding of the jews in that age*: whereas, from the catalogue of malignity given, they were mad, in being of the spirit of it, and could not comprehend the words of the reasonable man in the Spirit of God. And which St. Paul admits in himself, previous to his conversion, *by relating his* Acts xxiv. 9. *own actions.* "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; *and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities.*" He refers to the death of St. Stephen, whose words also place the madness of the unregenerate in the clearest view, by relating their actions, as the seed of the serpent.

"Ye stiff-necked, and uncircumcised *in heart* Acts vii. 51

and ears, *ye do always resist the Holy Spirit*: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the *betrayers and murderers*; who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart; and they gnashed on him with their teeth. *But he, being full of the Holy Spirit*, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God: and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, *receive my spirit*. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. *And Saul was consenting to his death.*"

Again,—the envy and hatred of the scribes and pharisees, called madness, is evident in the case related, of the restoration of the withered hand by our Saviour.

Luke vi. 6.

"There was a man whose right hand was withered, and the scribes and pharisees watched

Jesus, whether he would heal on the sabbath day; that they might find an accusation against him.— Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath day to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand; and he did so: and his hand was restored whole as the other. *And they were filled with madness; and communed one with another, what they might do to Jesus.*"

Again,—the betraying of our Saviour by Judas, shews his nature. "Jesus saith unto Simon Peter, John xiii. 10. he that is washed (in spirit,) needeth not save to wash his feet, but is clean every whit: *and ye are clean, but not all, for He knew who should betray him:* therefore said he, ye are not all clean. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, he it is, to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon; and after the sop *Satan entered into him.*" He therefore was full of the spirit of the devil, as St. Stephen was full of the Holy Spirit of God, as already related. What follows, shows that that spirit of evil is at the command of God, for his own decreed purposes. "Then said Jesus to him,

Satan, that thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. He then having received the sop went immediately out: and it was night."

John xviii. 3. "Judas then having received a band of men and officers from the chief priests and pharisees cometh thither, with lanterns, and torches, and weapons: Jesus, therefore, *knowing all things that should come upon him*, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth! Jesus saith unto them, I am he! And Judas also, which betrayed him, stood with them."

Matt. xxvii. 3. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, *I have sinned, in that I have betrayed the innocent blood.* And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, *and went and hanged himself.*" *He was, therefore, in the torments of the spirit of malignity, that drove him to destruction in hanging himself, in the consciousness of having betrayed innocent blood.**

* Rom. ix. 19.—"Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will! Nay, but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?" All are in his power, and "His mercy is on them that fear him." Luke i. 50.

We need go no farther than the actions of the jews towards our Saviour, to prove that they were of the nature, and full of the spirit of the devil, in envy, malice, and hatred.

“ Pilate saith unto them, What shall I do with Matt. xxvii. 22. Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why? *what evil hath he done?* But they cried out the more, saying, *Let him be crucified.* When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, *His blood be on us, and on our children.* Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers: and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him; saying, Hail, king of the jews! *and they spit upon him, and took the reed, and smote him upon the head.* And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.”

“ And when they were come unto a place called Golgotha, that is to say, a place of a skull, *they gave him vinegar to drink mixed with gall:* and when he

had tasted thereof, he would not drink. *And they crucified him*, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And set over his head his accusation written, This is Jesus the King of the Jews."

So far, every thing relative to the malignant spirit that degrades mankind is clear and definite. But throughout the Scriptures, it is also revealed, that diseases, infirmities, and death, are caused by them. From our experience, we know that restless depraved characters, whose general actions belong to the preceding catalogue, often bring disease and premature death upon themselves: but it is totally impossible that we could know, in our present state, the malignant influence of this base spirit upon the general frame of our constitutions, in which we all live; and that all diseases and infirmities of mankind arise from it: yet, the new testament is explicit, and accords with the old upon this subject, and is also consistent with our Saviour's words: "All things that I have heard of my Father, I have made known unto you."

We have now to show it, by relating some of the cases recorded in the new testament. To the impotent man, that our Saviour had restored to health, by the Holy Spirit removing the spirit of malignity that caused his disease: he said, "Behold thou art

John v. 14.

made whole, sin no more, lest a worse thing come upon thee.*

Again,—“ And behold there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean: and immediately his leprosy was cleansed.” Matt. viii. 2.

Again,—“ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, my servant lieth at home sick of the palsy, grievously tormented.” “ And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.” Matt. viii. 5.

Again,—“ And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever; and he touched her hand, and the fever left her: and she arose, and ministered to them.” Matt. viii. 13.

Again,—“ When the even was come, they brought to him many that were possessed *with devils*; and he cast out the spirits, with his word, and he healed all that were sick.” Matt. viii. 16.

Here, then, it is clear that the spirit of malignity,

* We do not here imply, that diseases are the sole consequences of wilful sin—far from it. Sickness and diseases, the Scriptures inform us, more frequently proceed from the love of God, than from his displeasure. “ Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for *whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth.*” Hebrews xii. 6. Again, Job vii. 1. “ Happy is the man whom God correcteth.”

called devils, was cast out by the Spirit of God, the Word, which healed all that were sick; and is in accordance with the revelation from the beginning of the world;—that the serpent, or malignant passions brought death and infirmities upon mankind,—that is, death in the malignity of the soul, and all bodily infirmities under which they suffer.

Matt. xii. 22. But for further evidence, “Then was brought unto him, one possessed with a devil, *blind and dumb*; and he healed him, insomuch that the blind and dumb both spake and saw.”

We need not repeat the blasphemy of the Pharisees, but give solely the answer of our Saviour to illustrate, in the following occurrence.

Matt. xii. 25. “And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation: and every city or house divided against itself shall not stand: and if *Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? but if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*”

The revelation by St. John, of the final redemption, accords with it: “And the great dragon was cast out, that old serpent called the Devil and Satan, *which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*”

So that throughout the Scriptures, all is in ac-

cordance: that the serpent has his angels, or seed of his own nature. But, we will add the following case:—

“And when Jesus was come to the other side into Matt. viii. 28. the country of the Gergesenes, there met him two possessed of devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way: and behold, they cried out, (the spirits of malignity who had possession of the minds of the men) saying What have we to do with thee, Jesus, thou Son of God? *Art thou come hither to torment us before the time?* And there was a good way off from them an herd of many swine feeding, so the malignant spirits besought him, saying, *If thou cast us out, suffer us to go away into the herd of swine: and he said unto them, Go; and when they were come out, they went into the herd of swine; and behold the whole herd of swine, ran violently down a steep place into the sea, and perished in the waters.*”

“And they that fed the swine fled, and told it in the city, and in the country; and they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and *in his right mind.*”

Again, from the old testament. “And the Spirit 1 Sam. xvi. 13. of the Lord came upon David from that day forward: but the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.”—“And it came to pass, when the evil spirit from God was

upon Saul, that David took a harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him." And it is also recorded, that Saul afterwards sought the life of David, from being full of the malice and hatred of that evil spirit.

That Satan is a power created for the purposes of God in this world, not only to punish, but to try the best by afflictions, is manifest, as related of Job.

Job i. 7.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth? Then Satan answered the Lord, and said, Doth Job fear God for nought? *Hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?* Thou hast blessed the work of his hands, and his substance is increased in the land : but put forth thine hand now, and (let me) touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, *Behold, all that he hath is in thy power, only upon himself put not forth thine hand.* So Satan went forth from the presence of the Lord." What befel Job in consequence, shows also, that all the evils incident to human nature, are derived from that evil spirit.

Again, the words of St. Paul show, that even he was teased with an evil spirit from Satan, that

weakness may convince us of our entire dependence upon God.

“ And lest I should be exalted above measure, 2 Cor. xii. 7. through the abundance of the revelations, there was given to me a thorn in the flesh, *a messenger of Satan to buffet me, lest I should be exalted above measure.* For this thing I besought the Lord thrice, *that it might depart from me;* and he said unto me, *My grace is sufficient for thee, for my strength is made perfect in weakness.* Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me.”

What occurred between our Saviour and St. Peter, shows, that Satan is a power, created for the Lord's purposes, to raise mankind in his own image,—that the knowledge of the wiles of that spirit of evil, were imparted to him progressively, and not all at once,—that whatever the Lord said, *would be inevitably fulfilled,*—and that human efforts are vain against his decrees.

“ And the Lord said, Simon, Simon, behold *Satan* Luke xxii. 31. *hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren,*” by the knowledge he would thereby obtain. And now for his self-confidence, under his ignorance of the power he had to do with. “ And he said unto him, Lord, I am ready to go with thee both into prison, and to death. And he said, I tell thee,

Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

"And the Lord turned, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, before the cock crow thou shalt deny me thrice; and Peter went out and wept bitterly." Hence, was he convinced of the folly of an arrogant self-sufficiency, that the best do not always "*abide in him*,"—and that the path to heaven is through the gate of humility, patience, perseverance, and faith in the certainty of his promises.

Receiving, therefore, every good gift from the Father of light, and not from any superior righteousness on our part, we are all equally debtors to the mercy of God. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another," until the "kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

Much more we might add;—but this is sufficient to show, from the Scriptures, that the spirit of malignity;—the spirit of the beast;—the spirit of the world;—Satan;—the serpent, &c.—is one power of evil from the beginning, who has separate spirits of his own nature, and from whom all the infir-

mities of mankind proceed. That this revealed knowledge is not agreeable to the pride of some of the professors of medicine we well know; but we are sure, there are many of that profession who look *at things more than words*, who have calmness to examine before they conclude, and shut not out the light of truth, from the mere sound of a word, that is discordant or undefined in their ordinary hearing: and to such persons we offer the following observations.

In all the works written upon diseases, in the profession of medicine, little notice is taken of the passions; which every one knows, by experience, he carries with him, and are visibly *powerful in action upon the whole nervous system*. In those works we see diseases classed and remedies suggested, derived from experience in the perception of laws that govern the human frame—that is, by their knowledge of the various chemical affinities which operate upon it. But the true cause of disease, being a base invisible spiritual power, they seem never to consider, or notice, in writing upon the subject; although every day's experience assures us of the existence, and strong effects of it—*whose violence can suspend the serenity of the reasoning mind, and convert the whole countenance from the appearance of health to the pallidness of death—apparently retarding the regular circulation of the blood—contracting the muscles—agitating the whole ner-*

vous system—and leaving the individual, if not of a robust constitution, in a relaxed and debilitated state! And then the reasonable mind, regaining its empire, feels regret and shame at its own weakness!

Man, in this state of suspended reason, is insane. But the Scriptures reveal, that the same malignant spirit which thus suspends the reasoning powers of the mind—called a temporary fit of passion—can also hold the faculties of the mind captive—and in that captivity it is called insanity, or madness by us; and possessed of a devil, or unclean spirit in the Scriptures. And if we calmly consider the various apparent feelings and actions of the suffering individuals; and then compare them with the catalogue given us of the fruits of the spirit of evil, there can be no doubt of the truth of it. Some are low and melancholy—some violent and malicious, with great cunning—some appear to suffer from horrid sights, and are agitated and convulsed, as though those sights were real; but from all in that state proceed *foolishness and a silly pride*, inconsistent with reason, and the truth of things.

But individuals labouring under temporary insanity, in their reasonable intervals know and dread when they are going into the captivity of this spirit of evil: and we have heard them frequently express a preference of any bodily pain, if they had their choice—and have desired care may be taken of them by their attendants, from a consciousness of

their approaching state. Sometimes they are well, and in their right mind almost in an instant, after weeks, months, and, in some cases, years of suspended faculties of mind; and although they acknowledge the time of their illness has passed something like a dream, yet they always remember the mild, or severe treatment they received from those who have the care of them. And we can appeal with confidence to those gentlemen of the profession, who have had the most experience in these cases, and have examined their patients afterwards upon the subject.

This consciousness, and the restoration to a sound mind in an instant, is, therefore, an evident proof of *the powers of the mind having been only suspended*; and in the captivity of that power of evil, as revealed, until it be freed from it by the Holy Spirit of God.

As, however, we are all influenced, more or less, by these passions, we are all, more or less unreasonable in proportion to that influence: for no one is governed, at all times, in thought and actions according to the dictates of right reason in the Spirit of God. But insanity, in the common meaning of the word, commences when the powers of the reasonable mind are so far suspended, that the individual is incapable of directing his own affairs, according to the common laws of society—and in discerning right from wrong, either in the preser-

vation of himself, or in being dangerous to the safety of others.*

But we ask those people, who suppose they possess the most calm and reflecting minds, whether that calmness is not at times disturbed by a temporary restlessness, that prevents the study of subjects the mind is desirous of knowing?—and, whether it is not frequently drawn off, imperceptibly, from the subject before it, and against its inclination?—and, in the daily occurrences of life, when trifles occur, by the apparent negligence or inattention of others—Is there not a power perceived to rise, independent of the mind, that gives the feeling of anger, which a strong mind checks and represses, yet not always immediately, but never without sensations of pain?—whereas the calm mind only dictates the expostulation of reason, and condemns the petulance of this power of passion! And do not the Scriptures say, that this anger proceeds from the spirit of evil, and that we must not give way to it? And, with all this evidence before us, can we doubt the truth, that these passions are the sole cause or root of all our imper-

* By our Saviour restoring the insane to their perfect senses, and all the sick to health, who sought it in suffering humility—at the same time that he rejected the pharisees, who were wise in the cunning and hypocrisy of the spirit of this world—is a demonstration—that the sorrows of the former are only in this world; and that the sorrows of the latter commence on leaving it—by their exclusion from the kingdom of heaven.

fections and infirmities? Can we then doubt “that ^{Book of Wisdom.} the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind, that museth upon many things,” with such daily experience of the fact within us, and before us in others? And if the passions have power to obtain a temporary influence over the mind, so far as to suspend its faculties, and which the strongest mind cannot always repress—Is it unreasonable to believe they have the power to obtain a full possession of the faculties of the mind, so far as to prevent the true perception of things for a longer period, and which captivity of the mind, constitutes insanity; as the Scriptures declare?

It was by these passions mankind fell from their purity in the Holy Spirit of God in love, joy, and peace; and, therefore, the infirmities and miseries they endure, are the consequences of them. If then, it shall please the Almighty to take those passions from them, as he has promised, and shall restore them in the purity of his Holy Spirit—all those miseries and infirmities will cease, and love, joy, and peace succeed them. This, then, is the revealed will of God to mankind in the Scriptures, and supported by every evidence a reasonable mind can require.

We now therefore ask—What evidence is there to controvert it? We see that God has established the creation within our reach upon immutable laws: and he has given to each of us a mind to perceive

and remember those laws, and to exercise it in reasoning of their effects, as the guide for our preservation and comforts.

In that creation are our bodies, subject to be disordered by any cause *which affects those immutable laws, which govern them in health*. The Scriptures reveal, that God has created spirits of evil, in which we live, that do affect those immutable laws, and cause all the diseases and sorrows incident to our nature. But, with the mind he has been pleased to give us to exercise, he has also placed within its reach the remedies, in many cases, by the knowledge of the chemical laws which govern material substances with each other: and to discover those laws is the business of the physician. But the various imperceptible operations of this base terrestrial spirit—in which we live—a physician can no more prevent, from depraving our appetites, and exciting vain fancies, and laying the foundation of disease, and in holding the mind captive in fractures and fevers, that affect the organs of the brain—*by which the regular laws are impeded*—than he can prevent the blights and mildews in the vegetable creation!

Ecc. iii. 21.

Hence, “who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?”

Hence, “In the midst” of the spirit “of life we are in” the spirit of “death: of whom may we seek for succour, but of thee, O Lord!”

As the children of Israel were the children of promise, or seed of the woman, the law given them by Moses forbade all the actions of malignity,—which made the fruit of the tree of evil known! Therefore, to fulfil that law, they must have been only in the purity of the Holy Spirit of God, and of life; but not having fulfilled it, they were under the curse of it, and in the spirit of death,—as is evident by the words of Moses.

“See, I have set before thee this day life and death, good, and death and evil: *In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land, whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*”

The words of St. Paul accord with it. “For the

Heb. xi. 9.

commandment which was ordained to life" in fulfilling it, "I found to be unto death," in not fulfilling it. And, that the patriarchs did not receive the land of promise is also evident. "*By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.*" "These" (with Abel, Enoch, Noah, and Sarah) "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country:—that is, an heavenly: wherefore God is not ashamed to be called their God, *for he hath prepared for them a city.*"—"But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him."

Heb. xi. 6.

Now these people, to whom the promises were made, *pleased God*, by a firm belief in the word of God, that he could, and would do all that he had promised; therefore *they were justified before the giving of the law of Moses*: but if the justification of mankind was intended to have been obtained by the law; it would have been given to Abraham instead of the promises. "Now to Abraham and his seed were the promises made. He saith not,

Gal. iii. 16.

and to *seeds*, as of many; but as of *one*, and to thy seed, which is *Christ*.”—“Wherefore then serveth Gal. iii. 19. the law? It was added because of transgressions, till *the seed* should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe; but *before faith came, we were kept under the law, shut up from the faith, which should afterwards be revealed*. Wherefore the law was our schoolmaster, *to bring us unto Christ, that we might be justified by faith;*” that is, to bring us into the purity of the Spirit of God. “But after that faith is come, we are no longer under a schoolmaster; for ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on ” the Holy Spirit of “Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one Spirit in Christ Jesus*. And if ye be Christ’s, *then are ye Abraham’s seed, and heirs according to the promise.*”

“Now, I say, that the heir, as long as he is a Gal. iv. child, differeth nothing from a servant, though he

be lord of all ; but is under tutors and governors until the time appointed of the father : even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, *made under the law*. *To redeem them that were under the law, that we might receive the adoption of sons*. And because ye are sons, *God hath sent forth the Spirit of his Son into your hearts*, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ."

Hence, the creation of mankind was not completed in Adam, but in the seed of the woman, Jesus Christ, who by promise bruised the serpent's head, by the fulfilment of the law ; and the atonement made for mankind by his death, whereby we receive the Holy Spirit *to subdue the spirit of the world*—of malignity "and darkness that was upon the face of the deep," to replenish the world with the Holy Spirit of God, and bring the whole in subjection to him, in the fruits of good works.

Adam was created in the image of God, *knowing good* ; but he had not the knowledge of the wiles of evil, and its consequent sorrows to man ; and to know it, the penalty was, he should die by it ; but being of the pure Spirit of God, when he transgressed, the wiles of evil he was, evidently, suffered to obtain, by the following words :—"The Lord God said, Behold the man is become as one of us,

Gen. iii. 22.

to know *good and evil*.”—“therefore *the Lord God sent him forth from the garden of Eden*.”—that is, he was shut out from the joys of the Holy Spirit of God, by the passions *that formed the veils of malignity in the heart, which our Saviour had to remove by fulfilling the law*: and “cherubims, and a flaming sword,” were appointed over Adam and his posterity, “to keep the way of the tree of life.”

Of the veil formed by the reign of the passions in the heart from Adam’s transgression, St. Paul speaks; and of a part of the children of Israel not believing Jesus to be the promised Christ, whose Holy Spirit by grace removes it. He says: “But their minds 2 Cor. iii. 14. were blinded, (by the passions): for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ: but even unto this day, when the law of Moses is read, the veil is upon their heart,” from their belief of justification by the law. “Nevertheless, when it shall turn to the Lord, the veil shall be taken away.—Now the Lord is that Spirit” that takes it away; “and where the Spirit of the Lord is, there is liberty” from the bondage * of the passions under the law.

St. Paul’s epistle to the Romans explains, that the governments of the world are established to keep the way of the tree of life. “For rulers are Rom. xiii. 3. not a terror to good works, *but to the evil*.—For he

* Romans viii. 15.—“The spirit of bondage again to fear.”

is the minister of God to thee *for good*. But if thou do that *which is evil*, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him *that doeth evil*." So that the governments of the world are intended *to restrain the evil passions of our nature*,—to lead us into the purity of the Spirit of God: that is to say, by repressing evil, and supporting justice, and all the benevolent feelings—the fruits of good in the way of the "tree of life." And the word of the

2 Sam. xxiii. 5. Lord, speaking in David, confirms it. "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me. *He that ruleth over men must be just, ruling in the fear of God.*"

This being, therefore, the true object of all governments, it is in accordance with the Mosaic law, and shows that all things concur, through Jesus Christ, to the end we are approaching; namely, our final redemption in the purity of the Holy Spirit of God, with the change of this world, and the heavens which surround us.

It is here necessary to observe, that the two veils before the altar were typical of the depraved condition of mankind, in reference to their knowledge, and entrance into the kingdom of heaven; therefore, as soon as our Saviour had made the full atonement by his death, to redeem us, "The sun was darkened, and the veil of the temple was rent in the midst:" and St. Paul, in his epistle to the Hebrews, refers

Luke xxiii. 45.

to the Levitical priesthood of Aaron—Who “offer Heb. viii. 4. gifts according to the law: *who serve unto the example and shadow of heavenly things, as Moses was admonished of God*, when he was about to make the tabernacle.” *For see, saith he, that thou make all things according to the pattern shewed to thee in the mount.*”

“Then verily the first covenant had also cere- Heb. ix. 1. monies of divine service, and a *wordly* sanctuary; for there ~~was~~ a tabernacle made, the first, wherein was the candlestick, and the table, and the *shew bread*; which is called the holy: and after *the second veil*, the tabernacle, which is called *the holiest of all*.”—“Now when these things were thus ordained, Heb. ix. 9. the priests went always into the first tabernacle, accomplishing the service of God: but into the *second* went *the high priest* alone once every year, not without blood, which he offered for himself, and for the errors of the people. *The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing: which was a figure of the time then present*, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, *as pertaining to the conscience*, which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the day of reformation. *But Christ being come an high priest* of good things to come, by a greater and more perfect tabernacle, not made with hands, that

is to say, not of this building, neither by the blood of goats and calves, *but by his own blood he entered in once into the holy place*, having obtained eternal redemption for us.”—“Almost all things are by the law purged with blood, and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; *but the heavenly things themselves with better sacrifices than these*. For Christ is not entered into the holy places made with hands, *which are the figures of the true*” *tabernacle*; “*but into Heaven itself*, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entered into the holy place every year with the blood of others, (for then must he often have suffered since the foundation of the world) but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; *and unto them that look for him* shall he appear the second time without sin unto salvation.”

The first veil is, therefore, removed from the hearts of christians, by the atonement made by Jesus Christ; and the second veil being ultimately removed, we must be in the joys of the Spirit of God:—“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write

Heb. ix. 22.

Heb. viii. 10.

them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord : for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

**THE REDEMPTION BY JESUS CHRIST, AND THE MEANS
OBTAINED TO FINISH THE CREATION OF MANKIND IN
HIS OWN SPIRITUAL IMAGE.**

HAVING traced the fall of mankind by the malignant passions, of which we have all partaken; and shewn that without the regeneration of our souls by the Holy Spirit of God, we must have remained in the ignorance and degradation of our natural state; we now come to the period of the world, that recorded the most important event that can possibly concern us; namely, the fulfilment of the original promise, that the seed of the woman should bruise the head of the serpent that beguiled her, or, in other words, the Word of God overcoming the spirit of evil, by the fulfilment of the law in our nature, which the first created did not do: and by giving himself up as the sacrifice, for the justification of all mankind, he obtained the means of finishing the work of creating us in his own spiritual image—"to purify unto himself a peculiar people zealous of good works."

Titus ii. 14.

But before his death on the cross, his words were—"Father, the hour is come, glorify thy Son, that thy son also may glorify thee; as thou hast

John xvii. 1.

given him power over all flesh, that he should give eternal life to as many as thou hast given him : and *this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* I have glorified thee on the earth ; *I have finished the work which thou gavest me to do ;* and now, O Father ! glorify thou me with thine own self, with the glory which I had with thee before the world was."

The difference our Saviour made between those people who had received the grace of the Holy Spirit through him, and those who had not received it, will best lead to the illustration of this most important event.

" Then came the Jews round about him, and John x. 24. said unto him, How long dost thou make us to doubt ? If thou be the Christ, tell us plainly ? Jesus answered them, I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me : but ye believe not, because ye are not of my sheep, as I said unto you. *My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand.* My Father, which gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand." And the reason is clear, from the explanation given us of his own nature,—“ I and my Father are one” spirit. And as his disciples were, by grace, of the same Spirit, they understood his words, and followed him ; but the others, being

of a depraved and different spirit, they could not understand the meaning of his words, and, therefore, did not follow him.

The same Jews also expressed surprise when he said, "I came down from heaven. They said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? His reply gave the reason of their ignorance of him. "Ye judge after the flesh:" for it was the Holy Spirit of God—the Word—*which spake to them in that body:* and they were previously informed that "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you are spirit, and are life."

But the question of our Saviour to Simon Peter, makes manifest the importance of the knowledge given him by grace, and the blessedness of it, above the depraved spirit of the natural man. "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

And this is in accordance with his words already given. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." Upon this knowledge he, therefore, builds his church, with the assurance, that "the gates of hell shall not prevail against it."

Now that he did descend from heaven, *John bore witness, that all nations through him might believe;* and said, "He that sent me to baptize with water, John i. 33. the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, *the same is he that baptizeth with the Holy Ghost:* and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" And this descent of the Holy Spirit is recorded in the following words. "And it Mark i. 9. came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan: and straightway coming up out of the water, he saw the heavens opened, *and the Spirit like a dove descending upon him.* And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

That John, however, might be certain that Jesus was the Christ, on hearing of the miracles, "he sent two of his disciples to Jesus, saying, Art thou Luke vii. 19. he that should come, or do we look for another?—And in the same hour he cured many of *their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.* Then Jesus answering, said unto them, Go your way, and tell

John what things you have seen and heard; *how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*"

This was satisfactory evidence to John, that he was in truth the Christ, and the same on whom he saw the Spirit descend; and the miracles assured him, the same Spirit or Word of God remained with him. And this evidence, our Saviour referred to in his conversation with the unbelieving jews, as a sufficient testimony to satisfy them, if they had not been blinded by a depraved spirit.

John v. 33.

"Ye sent unto John, and he bare witness unto the truth: but I receive not testimony from man; *but these things I say, that ye might be saved.*" He then refers, not only to those miracles which convinced John of his being the Word of God—the Christ and Saviour of the world—but also the regenerator by the Holy Spirit, to finish the work of the creation of mankind. He said, "but I have greater witness than that of John; *for the works which I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me.*" That is, not only the miracles performed were a witness from the Father; but *the difference of the nature of his disciples—discerned by their actions—compared with their previous actions*, was a standing testimony of his being the promised Christ, by whom they obtained a better nature. And well indeed did he then say—

John v. 36.

“I receive not honour from men.” For how could he receive honour from a base world, the depraved spirit of which, is “cursed above all cattle?” And when only his unspotted purity, and inestimable worth could, and did of itself, confer honour and dignity upon the inhabitants of it!

The descent of the Word of God, to take our nature upon himself, was first to fulfil the law: for he said—“Think not that I am come to destroy Matt. v. 17. the law, or the prophets, I am not come to destroy, but fulfil.” And also fulfilling the prophetic words spoken in the person of David, and quoted by St. Paul, in his epistle to the Hebrews.

“Wherefore, when he (the Word of God) cometh Heb. x. 5. into the world, he saith, Sacrifice and offering thou wouldest not, *but a body hast thou prepared for me.* In burnt offerings and sacrifice for sins, by the law, thou hast had no pleasure: then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God.”

But to have a body prepared for the descent of the Word of God, and to be literally the Son of God, in purity, as Adam was created—to fulfil the original promise to the woman—that *her seed should bruise the head of the serpent, or subtle beast that had beguiled her*—that by a subsequent promise, he should be of the house of David, of the tribe of Judah, and the descendant of Abraham; because he obeyed the voice of the Lord in offering *his only son Isaac a sacrifice*; and that all nations, through

Gen. xxii. 16. his seed, should be blessed. “For by myself have I sworn, saith the Lord, because, thou hast done this thing, and *hast not withheld thy son, thine only son*, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed my voice.*”

To fulfil, therefore, literally all these various promises, recorded in different ages of the world, and combining so many circumstances—the angel of the Lord appeared unto the Virgin Mary, the descendant of Abraham, of the tribe of Judah, and of the house of David, and said, “Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus, which signifies Saviour. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called, the Son of God.”

Luke i. 31. And like unto Adam, “which was the Son of God.”

Luke iii. 38. “And Mary said, Behold the handmaid of the

Luke i. 38.

Lord ; be it unto me according to thy word, and the angel departed from her."

"And she brought forth her first born son, and Luke ii. 6 his name was called Jesus. And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night: and, lo! the angel of the Lord came upon them, and *the glory of the Lord shone round about them*, and they were sore afraid. And the angel said unto them, Fear not; *for behold I bring you good tidings of great joy, which shall be to you and to all people*: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

"And the child grew, and waxed strong *in spirit, filled with wisdom; and the grace of God was upon him*." Thus was fulfilled the prophetic words of Isaiah. "And the Spirit of the Lord shall rest upon Isaiah xi. 2. him, the spirit of wisdom and understanding, the spirit of knowledge, and of the fear of the Lord."

And this explains the important revelation in the Book of Wisdom, that the Holy Spirit is the breath of the Lord Almighty, proceeding from the glory of his Godhead, and pervading all things, and which is consistent with the inferences of natural knowledge."

"For" the Spirit of "wisdom is more moving than any motion, *it passeth and goeth through all* Wisd. vii. 24. *things by reason of its pureness*;—for it is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore,

can no defiled thing fall into it;—for it is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness;—and being but *One*, it can do all things; and remaining in itself, it maketh all things new; and in all ages entering into holy souls, it maketh them friends of God, and prophets.”

St. Paul's words accord with it, as being the Holy Spirit given to regenerate the souls of mankind, through the merits of Jesus Christ. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom, and revelation in the knowledge of him.*”

Eph. i. 17.

Having now before us the descent and incarnation of the Word of God, in Jesus the promised Christ—he appeared to his disciples after his crucifixion, when “he breathed on them,” as typical of the breath flowing from the Godhead of his glory, to regenerate and support the souls of the christian world, “and saith unto them, Receive ye the Holy Ghost.”

John xx. 22.

John i. 1.

Hence the record of St. John, “In the beginning was the Word, and the Word was with God: and the Word was” the spirit “of God. The same was in the beginning with God.”

John viii. 56.

Rev. i. 8.

Hence his words to the unbelieving Jews:—“Before Abraham was, I am:” and speaking by St. John, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, The Almighty.” By

Isaiah, "I form the light, and *create* darkness : I Isaiah xlv. 7. make peace, and *create* evil : I the Lord do all these things."

"No man hath seen God at any time, the only John i. 18. begotten Son, which is in the bosom of the Father, *He hath declared him :*"—"The heaven and heaven 1 Kings viii. 27 of heavens cannot contain Thee"—but, "In Him Acts xvii. 28. we live, and move, and have our being." Hence, "If he gather unto himself his Spirit, and his Job xxxiv. 14. breath, all flesh shall perish together, and man shall turn again into dust."

The recorded sufferings of our Saviour under temptations, "yet without sin," were to that excess by the oppression of the spirit of evil, or those passions which beset all of us, "that his sweat was as Luke xxii. 44. it were great drops of blood falling to the ground; and being in an agony he prayed more earnestly : and there appeared an angel from heaven, strengthening him." But, by his words, he came prepared for the great sufferings and indignities he bore ; for after fulfilling the law, and before his death on the cross, he said, "Now is my soul troubled, and what John xii. 27. shall I say ? Father, save me from this hour : *but for this cause came I unto this hour !* Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said, That it thundered : others said, An angel spake to him. Jesus answered, and said, *This voice came not because of me, but for your*

sakes." For our sakes, inasmuch as having fulfilled the law, he willingly gave himself up as the sacrifice—for our nonfulfilment of it; by which the tempter, or spirit of malignity was cast out as the witness against us—by the grace due to his merits. So that the whole might become one spiritual body in his eternity, which his words do signify. "Now is the judgment of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, *will draw all men unto me.*"

John xii. 31.

Matt.xxviii.18

"And Jesus," after his resurrection, "came and spake to the eleven disciples, saying, All power is given unto me in heaven and in earth : Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things, whatsoever I have commanded you ; and lo ! I am with you, even unto the end of the world."

Hence, the means adopted to cast out the spirit of malignity from our souls—called the serpent—Satan—the Devil—the prince of this world—the beast, &c.—to create mankind in his own spiritual image, and to elevate them to the dignity of sons of God, was, in the first place, to fulfil the Mosaic law, *which none of us have fulfilled by works ; by which he proved, that a greater trial was not required of us, for our justification by that law, than he willingly fulfilled himself in our nature, and in the most rigorous manner :* but, in afterwards giving himself up to every indignity, our natural desires endeavour

to avoid, and to a death the most cruel, depravity could inflict, or a feeling heart deplore, to obtain the means, consistent with his plan, to raise all mankind to a participation of eternal joys with himself—is, surely, a demonstration of the affection and magnanimity of *the man—in the image of God*: and, on our part, of the everlasting reverence, gratitude, and love that is due to him, for the sorrows he has borne; and, for the dignity and happiness his inestimable worth has prepared for us to enjoy. The words of the Lord, speaking by Isaiah, are, therefore, in truth fulfilled: “I will make a man Isaiah xlii. 1. more precious than fine gold; even than the golden wedge of Ophir.”

Hence, “There is none other name under heaven given among men, whereby we must be saved,” than the name of Jesus Christ—the Word—and Son of God. Acts iv. 12.

Hence, “Unto us a child is born, unto us a son Isaiah ix. 6. is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Hence, “He shall be called, THE LORD OUR Jer. xxiii. 6. RIGHTEOUSNESS.”

Hence the words of Isaiah, “Behold God is my Isaiah xlii. 2. salvation: I will trust” in him, “and not be afraid: for the Lord Jehovah is my strength.”

Hence St. Paul’s words, “By the offence of one, Rom. v. 18. judgment came upon all men to condemnation;

even so by the righteousness of one, the free gift came upon all men unto justification of life: for as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous."

Rom. viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" of God.

2 Cor. v. 14. Again, "If one died for all, then were all dead; and that he, "Jesus Christ," died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again: wherefore, henceforth know we no man after the flesh; yea, *though we have known Christ after the flesh, yet now henceforth know we him no more.* Therefore, if any man be in Christ, *he is a new creature,*"—by the regeneration of his soul by the Holy Spirit of Christ.

Heb. iii. 12. "Take heed, therefore, brethren, lest there be in any of you, *an evil heart of unbelief*, in departing from the living God: but exhort one another daily, whilst it is called *To-day*; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, while it is said, *To day if ye will hear his voice, harden not your hearts as in the provocation:* for some when they had heard did provoke, howbeit not all that came out of Egypt by Moses."

"But with whom was he grieved forty years?

Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom swore he, that they should not enter into *his rest*, but to *them that believed not*? So we see that they could not enter in because of unbelief."

"Let us labour, therefore, to *enter into that rest*, Heb. iv. 11. lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of Him, with whom we have to do."

"Seeing then, that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

OF THE LAST JUDGMENT AND CHANGE OF THIS WORLD
WITH THE PREVIOUS SIGNS OF THE TIMES.

THAT the last Judgment extends not only to this globe, but also to the whole moveable creation, is evident by the following words :

Heb. i. 10. " For Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands : they shall perish—but *Thou remainest* : and they all shall wax old as doth a garment ; and as a vesture shalt Thou fold them up, and they shall be changed : but Thou art the same, and thy years shall not fail."

Isa. lxxv. 17. Again, " Behold, I create *new heavens* and a new earth, and the former shall not be remembered, nor come into mind."

Rev. xx. 11. Again, " And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them."—" And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea."

We have now to show how far our inferences, from our observation of things around us, accord

with this revelation of the last judgment extending over all the moveable creation.

It has already been demonstrated, that the universal law of gravitation, which ~~the~~ Almighty was pleased to establish for the government of his creation, and *previous to the existence of our race*, is the only just law which can be formed, to regulate and support the peaceable order of society—*consistently with the precepts of our Saviour!** This being the case, it follows, that the same inferences we derive in all our reasonings, from this universal law, may be also derived from it by every reasonable being, upon every planet throughout the vast creation! for, by the perception of those laws, their assent must be regulated as reasonable beings, as the conclusions of all our reasonings are—in astronomy, or in any other department of knowledge, which that law regulates. And the Word of God may have adopted ways, consistently with his wisdom and beneficence to raise millions of others in the bliss of his own glory, as extended to ourselves. He says, “In my Father’s house are many man- John xiv. 2. sions, and if it were not so, I would have told you:”—that “the nations are but as a drop in a bucket” Isaiab, xl. 15. in the creation, “and are counted as the small dust in the balance” of reciprocal attraction—for this world he likened in his parables *to a field*, or as a part of an estate. And to suppose that those man-

* See Appendix.

- sions were created, but for the wisest and best of purposes, would be a contradiction to the clearest possible evidence we have around us of His beneficence, wisdom, and power! And knowing these truths as David did, well might he exclaim: "What is man that Thou art mindful of him, and the son of man that Thou visitest him."—"The heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of the saints."
- Ps. viii. 4.
- Ps. lxxxix. 5.
- Ps. lxxxix. 14. For "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. *Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted, for Thou art the glory of their strength.*"
- To enquire, however, about other worlds than our own, is not our business here, more than pointing out the circumstances which prove the consistency of revelations, with the law which regulates the visible creation. Our business here, is to consider the language that describes the coming of the Lord to judge the world; and compare the elements around us, He has at his command to fulfil those words. The words of the prophet Habakkuk are,—
- Hab. iii. 4. "His brightness was as the light. He had bright beams out of his side, and there was the hiding of his power: before Him went the pestilence, and burning diseases went forth at his feet. He stood and measured the earth: *He beheld, and*

drove asunder the nations: the everlasting mountains were scattered—the perpetual hills did bow—His ways are everlasting.”

Again, “The mountains quake at him, and the Nah. 1. 5. hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.”

Again, “For, behold, the Lord cometh forth out Micah i. 3. of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, as wax before the fire, and the valleys shall be cleft as the waters poured down a descent.”

Again, “A fire goeth before him and burneth up Psalm xcvii. 3. his enemies”—“For, behold, the day cometh that Mal. iv. 1. shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.”

“But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall: and ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.” “And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and *I will spare them as a man spareth his own son that serveth him.* Then shall ye return, and discern between the righteous and the wicked; between

him that serveth God, and him that serveth him not."

The Almighty Lord is revealed as the most effulgent light. "His countenance was as the sun shineth in his strength, and his feet like unto fine brass, as if they burned in a furnace; and when I saw him, I fell at his feet as dead." St. Paul also fell down to the ground, and those who journeyed with him, when the Lord appeared to him "as a light from heaven, above the brightness of the sun." And when Moses said, "I beseech thee, show me thy glory?" the Lord said, "Thou canst not see my face, for there shall no man see me and live." That is, no one can live in the impure spirit of this world, which constitutes this natural life, in beholding the purity of his glory: for the spirit of this world, we are assured, "will pass away." St. John and St. Paul were raised again by the Holy Spirit.

Now to be in the pure Spirit of the Lord, as St. John describes himself to have been, his soul must be as the union of a ray of light, with the whole effulgence of the sun: or similar to the smallest particle of water, in union with the whole ocean: and in that purity of spirit, the impure spirit of evil, that pervades and surrounds the material creation, must appear as a troubled sea, or "Like unto fine brass burning in a furnace," as it is represented by St. John:—*but whether the body of that power be what we call electricity or not, sure we are, that when it shall please the Almighty Lord to give it motion—*

as would be the case at his coming, by the rushing in of his Holy Spirit—this material world, and all which surround us, must be dissolved in the twinkling of an eye! *So that the elements which surround us, are consistent, and in accordance with the description given us in the prophetic revelations.*

But, as these prophetic revelations assure us, “That unto you that fear my name the Sun of Righteousness shall arise with healing in his wings, and ye shall go forth and grow up as calves of the stall : and ye shall tread down the wicked ; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts ;” our important business is to illustrate the subject from the Scriptures, to give that confidence and comfort they certainly inspire.

Among the parables our Saviour used to illustrate the final redemption, he likened the progressive growth, and strength of our souls in the Holy Spirit, to a plant breaking through the ground from a seed unto the light of day :—and by the words spoken by the prophets, as the progressive growth of a child in the womb until its birth :—and also, as being in the snare of a fowler whose net is broken—when all, of the Spirit of the Lord, unite face to face in the effulgence of his glory.

We have already noticed, that the two veils before the altar, under the Mosaic law, represented the dark state of mankind in regard to their knowledge of God—of heaven—and of themselves : that

the first veil was upon the heart in the unregenerate or natural state, as is the case of those who expect justification by the Mosaic law. The second veil is yet over all the christian world, formed by the malignant passions, and called by Isaiah—

- Isaiah xxv. 7.** “The covering cast over all people, and the veil that is spread over all nations”—which gross spirit of darkness, or of the flesh, separates from the light of heaven: and called the flesh in the words of St. Paul—he says, “Having, therefore, boldness (or liberty) brethren, to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us *through the veil*; that is to say, through the flesh” (by overcoming the spirit of it,); “which hope we have as an anchor of the soul, both sure and stedfast, *and which entereth into that within the veil*, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”
- Heb. x. 19.**

To illustrate, however, the subject progressively from the scriptures. The bodies of christians are called the *Temple of God*. Jesus said, “Destroy this temple, and in three days I will raise it again; but *he spake of the temple of his body*.” And St.

1 Cor. vi. 19. Paul, addressing his disciples, says, “Your body is the temple of the Holy Spirit:” and that Holy Spirit, forming the soul and mind, has the veil before it, which separates from the light of heaven: for “God is light, and in Him is no darkness at all.” And that the disciples of the Lord might know his

John ii. 19.

1 John i. 5.

purity, and *the ultimate state of theirs*—he said, “If Luke xi. 36. thy whole body, therefore, be full of light, having no part dark,” (by the spirit of malignity,) “*the whole shall be full of light, as when a candle by its bright shining doth give thee light.*” And which St. Paul’s words accord with, “For now we see through 1 Cor. xiii. 12. a glass darkly, but then face to face : now I know in part, but then shall I know even as also I am known.”

Again, “We all with open face beholding as in 2 Cor. iii. 18, a glass the glory of the Lord, are changed to the same image from glory to glory, even as the Lord in spirit.” The prayer of David accords with it—“Turn again, O God of Hosts, and cause thy face Ps. lxxx. 7. to shine, and we shall be saved.”

But to satisfy Peter, James, and John, of *their ultimate state*, our Saviour “bringeth them up into an high mountain apart, and was transfigured before them : *and his face did shine as the sun, and his rai-* Matt. xvii. 1. *ment was white as the light.*” The revelation by St. John of our ultimate state, also accords with it; “He that overcometh, *the same shall be clothed* Rev. iii. 5. *with white raiment.*”

Again, “And one of the elders answered, saying Rev. vii. 13. unto me, What are these which are arrayed in *white robes*? And whence came they? And I said unto him, Sir, thou knowest ; and he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white by the blood of the Lamb of God ; therefore, are

they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them: they shall hunger no more, neither thirst any more; neither shall the sun lighten on them, nor any heat—for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them into living fountains of water, and God shall wipe away all tears from their eyes.”

Rev. xxi.

“And I saw no temple therein, for the Lord God Almighty, and the Lamb are the temple of it: and the city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it, and *the Lamb is the light thereof.*” See also chap. xxii. to the 5th verse.

Again—The reply of our Saviour to the questions of the Sadducees, relative to the resurrection,

Matt. xxii. 29.

makes clear our future state—“Jesus answered and said, *Ye do err, not knowing the scriptures, nor the power of God:* for in the resurrection, they neither marry, nor are given in marriage, *but are as the angels of God in heaven.*” Which is in unison

1 Cor. xv. 44.

with St. Paul’s words, “It is sown a natural body, *it is raised a spiritual body.* There is a natural body, and there is a spiritual body; and so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is

the earthy, *such are they also which are earthy*; and as is the heavenly, *such are they also that are heavenly*. And as we have borne *the image of the earthy, we shall also bear the image of the heavenly*. Now this, I say, brethren, *that flesh and blood cannot inherit the kingdom of God*, neither doth corruption inherit incorruption. Behold I show you a mystery; We shall not all sleep, *but we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (body) must put on (the spirit of) incorruption; and this mortal must put on (the spirit of) immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Holy Spirit speaking in David* of all the

* "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Samuel xxiii. 2.

Ps. lxxxiv. 7. disciples of the Lord, says—"They go from strength to strength, and unto the God of Gods appeareth

Ps. lxxxiv. 11. every one of them in Zion."—"For the Lord God is a sun and shield : the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly."

Ps. cxxiv. 7. And at the final redemption. "Our soul is escaped," through the veil of the passions "even as a bird out of the snare of the fowler : The snare is broken" by the Holy Spirit of the Lord, "and we

Ps. cxxiv. 8. are delivered."—"Our help is in the name of the Lord," our Redeemer, "who hath made heaven and earth."

Hence the words of the Lord speaking in Hosea,
Hosea i. 7. "I will have mercy upon the house of Judah," (the disciples of Jesus Christ), "and will save them by the Lord their God; and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

Ps. xliv. Hence the prophetic words of David, "Through thee, O God, will we push down our enemies," of malignity : "through thy name will we tread them under, that rise up against us ; for I will not trust in my bow, neither shall my sword save me."

Rev. xxi. 6. Hence the Lord's words, "I am Alpha and Omega, the beginning and the end. I will give to him that is a thirst of the fountain of the water of life freely."

Hence his words unto the woman of Samaria.
John iv. 13.14. "Whosoever drinketh of this water shall thirst

again : but whosoever drinketh of the water" of life "that I shall give him, shall never thirst : but the water that I shall give him, shall be in him a well of water springing up unto everlasting life :"—because, "He that is joined to the Lord is one ^{1 Cor. vi.} spirit" in eternity. ,

Hence the Lord said, "Therefore said I unto ^{John vi. 65.} you, that no man can come to me, except it" the Holy Spirit "were given to him of my Father."

Hence he said, "No man can come to me, ^{John vi. 44.} except the Father which hath sent me draw him," by being of his Holy Spirit : "and I will raise him up at the last day." Hence his prayer, "Holy ^{John xvii. 11.} Father, keep through thine own name those whom thou hast given me, that they may be one (spirit) as we are;" and added, "neither pray I for these ^{John xvii. 30.} alone, but for them also which shall believe on me through their word : that they all may be one" (spirit;) "as thou Father art in me, and I in Thee; that they also may be one in us : that the world may believe that Thou hast sent me : and the glory which Thou gavest me, I have given them, that they may be one (spirit); even as we are one. I in them, and Thou in me, that they may be made perfect in one (spirit), and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me. Father, I will that they also which Thou hast given me, be with me where I am; that they may behold my glory, which

Thou hast given me : for Thou lovedst me before the foundation of the world."

John xiv. 1. To comfort his disciples, our Saviour said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

John xviii. 36. He, therefore, said to Pilate, "My kingdom is not" of the spirit "of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the jews; but now is my kingdom not from hence."

That the kingdom of God comes progressively within us, he said,—“The kingdom of God cometh not with outward show; neither shall they say, Lo here; or, lo there, *for the kingdom of God is within you.*”—And that all good things of comfort come with it; he said, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;”—which St. Paul's words explain, “The kingdom of God is not meat and drink; *but righteousness and peace, and joy in the Holy Ghost.*”

And our Saviour said, it could be acquired only by the honest simplicity of children, and that pride and malignity has no admittance in it. “Verily, I

Luke xviii. 17.

say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

Now the parable of the sower shows, the moral order of the government of God in this world. •

"The seed is the word of God" sown in our hearts, Luke viii. 11. sufficient to become the sons of God, by relying upon justification through Jesus Christ. "Those by the way-side, are they who" have sufficient of the Holy Spirit to "hear: then cometh the devil, and taketh the word out of their hearts, lest they should believe, and be saved," by receiving greater strength in the Spirit of the Lord. "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation, fall away. And that which fell among thorns are they, which, when they have heard, go forth and are choaked with cares and riches and pleasures of this life, and bring no fruit to perfection."

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

The Lord, therefore, cautions us against the day of judgment. That as we have received sufficient strength in his Holy Spirit to become the sons of God, if there be but a willing mind to attain it; he says, "Take heed, therefore, how ye hear, for whosoever hath," of his Holy Spirit more than was first given, "to him shall be given" more of it: and Luke viii. 18.

"whosoever hath not," of his Holy Spirit beyond the seed originally sown, "from him shall be taken even that which he thinketh that he hath:" when, of course, he will be left solely in the spirit of malignity—the devil and his angels.

Mark. iv. 26.

The Lord also likened the manner of our progressive strength in his Holy Spirit by grace, to the progressive growth of a plant from a seed, "And he said, so is the kingdom of God. As if a man should cast seed into the ground, and should sleep or rise night and day, yet the seed would spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear; but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

In this progressive state we are told to consider ourselves. The Spirit of the Lord is sown in our hearts, it progressively increaseth in strength by grace; by this progressive strength, in due time the mind will perceive the light of heaven through the veil over it, as the eye perceives the natural sun through an opaque glass. When that strength in the Spirit of the Lord arrives, then we know that the final redemption draws nigh.

Luke xxi. 27.

Hence the Lord says to all his disciples, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads," through the veil of the pas-

sions, "for your redemption draws nigh. And he spake to them a parable, Behold, the fig tree, and all the trees, when they shoot forth, ye see and know your own selves that summer is nigh at hand: so likewise ye, when ye see these signs come to pass, know ye that the kingdom of God is nigh at hand.* Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" unfulfilled. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth."—That is, upon all in the unregenerate or natural state, whose minds are solely fixed upon earthly things. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" in the glory of his Holy Spirit.

Again, the Lord likens the final redemption to the birth of a child. "Shall I bring to the birth, Isaiah lxi. 9. and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith our God."

* "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." *Matt. xxiv. 36.*

Again, the Lord's parable of the ten virgins, illustrates the time previous to his coming and his judgment, "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom, and five of them were wise, and five were foolish: they that were foolish took their lamps, and took no oil with them;" that is, no addition gained of the Holy Spirit by faith in the redemption. "But the wise took oil in their vessels with their lamps. While the bridegroom," the Lord "tarried, they all slumbered and slept, and *at midnight* there was a cry made; Behold, the bridegroom cometh"—known by the inward signs already mentioned, together with the outward signs foretold by Daniel,—“Go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves,” in faith and good works. “And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage,” by becoming one spirit in the Lord, and the passions under their feet, as he prayed for when on earth—“and the door was shut. Afterwards came the other virgins, saying, Lord, Lord, open to us: but he answered and said, Verily I say unto you, I

know you not:" by their being of the depraved nature of the spirit of malignity, and not of his Holy Spirit.

The same judgment is manifest in the parable of the talents: that is—He that improves in the Spirit of the Lord, by the gift to every one according to their several abilities, to become the sons of God, will be admitted into the kingdom of heaven; but those who do not do it, even that gift they have of the Holy Spirit, which affords the little comfort they obtain, "will be taken from them." It is therefore evident, that as the unregenerate are in the darkness of the passions, whilst those in the Spirit of the Lord are progressively strengthened and enlightened by it, in approaching the day of redemption, that day will come as a thief in the night upon them.

Hence St. Paul says to all the disciples of the Lord—"That yourselves know perfectly that the day of the Lord so cometh as a thief in the night" upon the children of disobedience,* "for when they shall say Peace and safety"—from their prosperity—"then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night; ye are all the children of light," in the Spirit of the Lord, "and the children of the day,"—ap- ^{1 Thess. v. 2.}

* Ephesians v. 6. Colossians iii. 6.

proaching of rest;—"We are not of the night," in ignorance, "nor of darkness: therefore let us not sleep as do others; but let us watch and be sober."

1 Thess. v. 9. "For God hath not appointed us to wrath."

Hence the words of the Holy Spirit, speaking in Psalm xcii. 7. David: "When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is then that they shall be cut down for ever."

The apostles asked the Lord, what should be the outward signs of his coming, and of the end of this world;—*because, with those outward signs*, and the inward already explained, none of his flock can be deceived. For what events are foretold, and not yet fulfilled, cannot deceive, when every one sees the occurrence as related. If, then, either this, or a future generation shall see these outward signs fulfilled, it will be a demonstration of the certainty of every thing which is to follow them; and, therefore, the strongest assurance to fortify every one in the faith of Jesus Christ, that no possible deception may lead them astray.

Matt. xxiv. 4. "And Jesus answered and said unto them, Take heed that no man deceive you, for, many shall come in my name, saying, I am Christ, and shall deceive

Matt. xxiv. 23. many," therefore, "if any man shall say unto you, Lo here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Wherefore if they shall say unto you, Behold he is

in the desert, go not forth : behold he is in the secret chambers, believe it not : for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be :” that is, the Holy Spirit filling all things “in a ¹ Cor. xv. 52. moment, in the twinkling of an eye, at the last trump, when we shall be changed :” but “sparing ^{Mal. iii. 17.} them” of his nature, “as a man spareth his own son,”—whilst those of the spirit of Satan, will pass away amidst the elements of fire around us, as appears from the following revelation.

“ But the day of the Lord will come as a thief in ² Pet. iii. 10. the night,” on the children of disobedience ; “in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness : looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in” the spirit of “peace, without spot, and blameless.”

Hence, the Lord said, “Wheresoever the carcase ^{Matt. xxiv. 28.} is,” that is, the body without a soul of the Spirit of

God, "there the eagles" of Satan "shall be gathered together," to destroy and torment.*

The parable of the tares makes it manifest.

Matt. xiii. 36. "And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the *good seed* is the Son of Man; *the field is the world*; the good seed are the children of the kingdom" of Christ; "but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous *shine forth as the sun* in the kingdom of their Father." The justice and mercy

Luke xii. 48. of his judgment is evident from his words—"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. *For unto whomsoever much is given, of him much shall be required.*"

The progressive withholding the help and comfort of the Holy Spirit from the unregenerate, in

* The same judgment the Lord evidently showed to Abraham, after the promises made to him. Gen. xv. 8, and 17.

the last days, is spoken of in the prophecy of Amos :

“ Behold, the days come, saith the Lord God, that Amos viii. 11.
I will send a famine in the land, not a famine of bread, nor a thirst for water, *but of hearing the words of the Lord.*”

Again, by Isaiah, “ Therefore, thus saith the Isaiah lxy. 13.
Lord God, Behold, my servants shall eat, but ye shall be hungry ; behold, my servants shall drink, but ye shall be thirsty ; behold, my servants shall rejoice, but ye shall be ashamed ; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”

Hence, the prophetic words of comfort of David ;
“ Behold, the eye of the Lord is upon them that Psaln lxxxiii.
fear him, and upon them that put their trust in his mercy, to deliver their souls from death, and *to feed them in the time of dearth.*”

Hence, the prophetic warning of Jeremiah—
“ Give glory to the Lord your God, before he Jer. xiii. 16.
cause darkness, and before your feet stumble upon the dark mountains ; and while ye look for light, he turn it into the shadow of death, and make it gross darkness.”

The progressive darkness in the spirit of the beast, is meant by the vials of wrath in the revelation of St. John :—“ And the fifth angel poured out Rev. xvi. 10.
his vial upon the seat of the beast ; and his kingdom was full of darkness ;” their lamps gone out, as explained in the parable of the virgins. “ And they gnawed their tongues for pain, and blas-

phemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

The same is referred to by the prophetic words of **Isaiah viii. 21.** Isaiah, "And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward; and they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." The same judgment of the kingdom of the beast is referred to, **Isaiah ix. 18. 20.,** and **Zechariah xiv. 12. 15.;** and in other parts of the prophetic writings.

Of the outward signs of the times previous to the judgment of this world, we are informed that, **Matt. xxiv. 15.** "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,"—"for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened;"—"for these be the days of vengeance, that all things which are written may be fulfilled."

Having but one Saviour and one faith, the abomination of desolation means, the denying that **Heb. vii. 27.** Jesus was the promised Christ, the Son of God, who has redeemed us from all iniquity by the sacri-

fice of his temporal life; as he is in heaven the daily sacrifice, by whom sin is not imputed to his disciples, under the Mosaic law.

Therefore, by denying that the Word of God has made the sacrifice for us he has done in our nature, and fulfilled his promise to Abraham and his posterity, brings the curse upon them denounced by the Mosaic law in transgressing it: and for this unpardonable offence, great power shall be given in the last days to a tyrant, that shall reign upon earth; and, in consequence of his extraordinary success, he shall magnify himself, “even to the prince of the host: and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down: and an host was given him* against the daily sacrifice, *by reason of transgression, and it cast the truth to the ground, and it practised and prospered.*” Dan. viii. 11.

In consequence of the success of this impious tyrant, “the love” of the gospel “of many shall wax cold,” by their misconception of the cause of this success being allowed him; but when the object of delusion is attained, and the persecution of wickedness is arrived at its height, and when they shall say “Peace and safety”—from their prosperity—“then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.”—For, “at that time thy people Dan. xii. 1.

* Revelations xiii.—“And the dragon gave him his power, and his seat, and great authority.”

shall be delivered, every one that shall be found written in the book of life. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. But they that be wise shall shine," in the Spirit of the Lord; "as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Therefore, many shall be purified from the spirit of Satan; "made white" in the spirit of the Lord, "and tried" by patience and temptations to prove their faithfulness; "but the wicked shall do wickedly, and none of the wicked shall understand" the judgments of the Lord, "but the wise" in the Spirit of the Lord "shall understand" them.

2 Thess. ii. 1. The coming of this impious tyrant is further explained by St. Paul—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first" from the faith, "and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" This St.

Paul addresses to all the disciples of Christ in the last days, that when they see the events fulfilled, they may be sure that the time of the coming of the Lord is nigh, and *that, as they see the fulfilment of the evil time which is to try their patience, it will be an assurance to them*, that they will also see the fulfilment of the eternal joys that are promised to succeed them.

“And now ye know what withholdeth that he might be revealed *in his time*, for the mystery of iniquity doth already work, only He who now letteth will let, until he be taken out of the way.” What withholdeth that he might be revealed in his time, is explained by St. Peter, “The Lord is not 2 Peter iii. 9. slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance.”

When, however the time of his forbearance is expired, and they continue in their wickedness from a sole love of it, then, “for this cause God shall 2 Thess. ii. 11. send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

“And then shall that Wicked be revealed, whom 2 Thess. ii. 8. the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and

lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." The same event is referred to Revelation xix. from the 11th verse to the end of the chapter.

Of the fiery trial that St. Peter alludes to, St. John mentions, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ;" which testimony is the Holy Spirit by grace, which defends us from being overcome by the spirit of malignity, to fall from our confidence in the gospel: and thus, by our faith is the spirit of the beast subdued—our warfare being between the spirit of the reasonable man, and the brutality of our natural state.

As we are told the disciples of Christ, at the final redemption, will be progressively purged of the brutal passions which degrade them, the words of St. John become clear where he calls the passions the chaff, and all of their nature; and the pure souls the wheat, which the Lord gathers unto himself, to be "their shield and exceeding great reward." After bearing their trial, he says, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will

thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable."

Hence may be understood—"And I saw as it Rev. xv. 2. were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image," (every soul being the image of the beast without the grace by Jesus Christ) "and over his mark," (this mark is evidently the degradation the soul derives in falling from the faith at any time) "and over the number of his name:" all are of the name of the beast who are of his nature, and treat the gospel with contempt; yet, notwithstanding the troubles the disciples of the Lord have to pass through, from the tyranny of anti-christ and his adherents, we are assured they will stand firm in the faith, and overcome, and be ultimately in the pure Spirit of the Lord, and the passions under their feet—which the following words signify: "Stand on the sea of glass, having the harps of God," &c.

Hence St. Paul says, "The God of peace shall Rom. xvi. 20. bruise Satan under your feet shortly, (by) the grace of our Lord Jesus Christ (being) with you." "Who 1 Cor. i. 8. shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Again—"I pray God, your whole spirit and soul 1 Thess. v. 23. and body be preserved blameless unto the coming of our Lord Jesus Christ: faithful is he that calleth you, who also will do it:" and adds, "for our con- Phil. iii. 20.

versation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

The trial and victory by faith in the blood of Jesus Christ is referred to in the first part of the revelation of St. John, "He that overcometh shall not be hurt of the second death." The first death was in the degenerated souls of all mankind by Adam's transgression. Those who have since died in the faith of the gospel, continue in the life of the Spirit of God, free from all torments, and here called the second death; and which is afterwards referred to. "Blessed are the dead which die in

Rev. xiv.

the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

The words of the Lord by Isaiah, accord with it:

Isa. xxvi. 19.

"Thy dead men shall live, together *with my dead body shall they arise*. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

But they that have died in the nature of the beast, remain in the torments referred to. Mark ix. 44—Isa. lxvi. 24, and 2 Peter ii.

Rev. ii. 17.

Again, "To him that overcometh, will I give to eat of the hidden manna, (the Holy Ghost) and will give him a white stone, (a pure soul in the Spirit of God), and in the stone a new name

written, which no man knoweth saving he which receiveth it"—which is evident; and it being separated from heaven, by the veil the passions form over the mind, it is likened to a white crystal stone; and the whole of them constituting the church of God: * but when the veil of separation, or "the face of the covering cast over all people, and the veil that is spread over all nations," shall be removed, the whole will be one spirit in the Lord face to face, and then shall they know even as they are known of God.† They will then be as so many pillars in the temple of God in unbounded extension, afterwards referred to: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him *the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God.*" And we have already shewn that they which are of the nature of the beast have his name, and the whole constitute his city Babylon: upon which the plagues from God are denounced, and which pass away, &c.

Hence it is written, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword:" that is,

* Referred to Exodus xxiv.—"And they saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in clearness."

† "The earth shall be full of the knowledge of the Lord as the waters cover the seas."

he that leadeth another into the captivity of Satan by a doctrine different from the gospel, shall go himself into the same captivity. He that is the means of killing another soul, by causing it to fall entirely from the faith in the gospel, must be killed in like manner. The spirit of Satan is here called the sword of the Lord.

Rev. iii. 5.

Hence it is said, "He that overcometh, the same shall be clothed in white raiment;" that is, in the pure Spirit of the Lord, "and I will not blot out his name out of the book of life: but I will confess his name before my Father, and before his angels;" therefore, after the disciples of the Lord have passed through the fiery trial already spoken of; and their souls are become purged of the passions, that they can discern and reject the evil, and choose the good, then the Lord addresses the whole, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" of true glory. And, by retaining that crown of victory, called *sealed* by the Holy Spirit, and all the heirs of the kingdom of heaven having received it, then follow the plagues denounced against the kingdom of the beast. But the veil, which separates the disciples of the Lord from heaven, will not be removed until those plagues are passed, as mentioned in the 8th verse of the xvth chapter. "And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

Rev. iii. 11.

Hence it is written, "Here is the patience of the Rev. xiv. 12. saints; here are they that keep the commandments of God, and the faith of Jesus."

Hence the prophetic words of Isaiah, "In the Isaiah xxvi. way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early, for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Hence is seen "that all things work together for Rom. viii. 28. good to them that love God," that is, "that love the truth, justice, and all goodness," and practise it.

Hence the words of Hosea, "Who is wise, and Hosea xiv. 9. he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

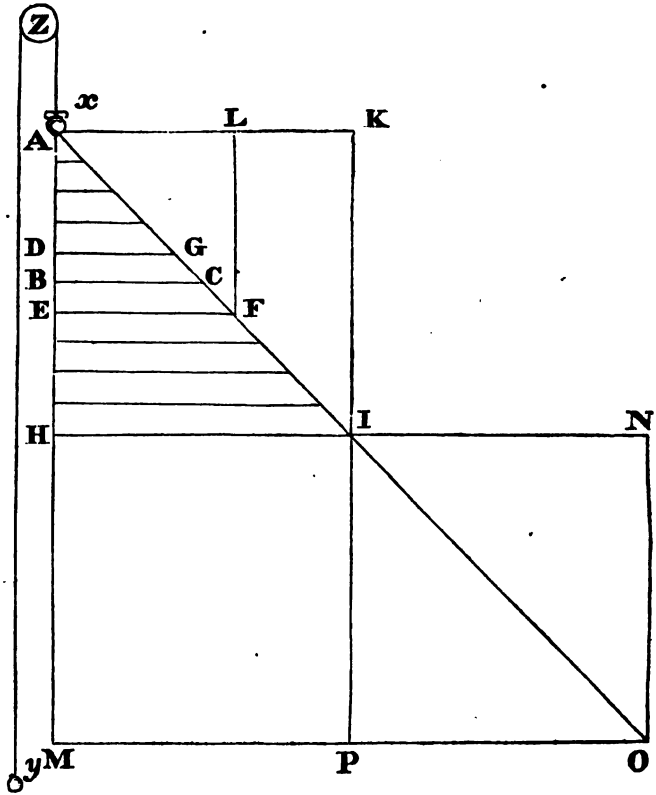
Hence "He has shewn thee, O man, what is Mic. vi. 8. good: and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

It is therefore plain—that "the Lord is righteous Ps. cxlv. in all his ways, and merciful in all his works," towards us—that the scriptures were purposely written for our learning, to lead the natural mind from ignorance, restlessness, and misery, to ease and comfort—by giving us a knowledge of ourselves, and the cause of our degradation and weak-

ness—the knowledge of our great and merciful Creator, as far as is necessary for our comfort, and the means afforded us to obtain the final happiness we hope for—that the whole, who love the truth, are raised from the degradation of the malignity of the brute, to the rank of the reasonable man—and, ultimately, from the dignity of the man, to the endless bliss of angels. That the law of God, in reciprocal love and good-will toward each other, with faith in his promises, leads us progressively to that bliss in his own spiritual image, and into one harmonious whole—amidst wisdom infinite, and joys ineffable—to the glory and praise of God through Jesus Christ—our eternal Lord and Benefactor.

APPENDIX.

THE visible creation is governed by a law, we call gravitation, established and upheld by the will of the Almighty, with all other things during His pleasure; and astronomical observations prove it is regulated on strict mathematical principles: that above the earth upward it decreases in the duplicate ratio of the distance, and below the surface it continues as the distance from the centre, arising from the gravitating parts of its mass being at rest by mutual attraction. We have, therefore, to make manifest, that this law is not only applicable to regulate the necessary payments required to support, and preserve the general order and harmony of a reasonable community, but also that it is consistent with the precepts of our Saviour. The following explanation of the law of falling bodies will show its identity, with the scale which follows it:—



Let the equal weights y x be attached to a thread, and passed over the pulley Z , constituting, together with the pulley, an inert mass. Let a metal ring be placed on the weight x , to make it preponderate, and give motion to the whole. “ If the time of its descent be represented by any portion $A B$ of the side of the triangle $A H I$, the velocity will be proportional to $B C$, which is equal to $A B$, and the

space described during the time D E, supposed infinitely short, will be proportional to the area D E F G, which is expressed by the product of B C and D E; consequently the whole area A E F, will represent the space described in the time A E, and A H I, the space described in the time A H; but A H I is half of the square H K, and A E F of E L, the space is therefore always as the square of the time, and is equal to half the space that would be described, in the same time, with the final velocity."

Let the preponderating ring be removed at the time A H, the equal weights will continue their motion uniformly with the final velocity, and describe spaces *directly as the time*. And in the time H M = A H, the space it will describe is represented by the square I M = H K = P N.

The scale, which follows, applied as an income tax on real property, is in accordance with the above law, and whenever it shall please the Almighty that it shall be adopted—it will "feed the hungry; clothe the naked; and render to every man his due," *only by its justice!* It begins with yearly incomes from real property of 50*l.*, assuming that a person could spare ten shillings or one per cent. from it to preserve general order, leaving him 49*l.* 10*s.* for necessary subsistence and comforts: or it might begin at a higher income, according to the circumstance of each community:—

| Income. | per cent. | £. | s. | d. | Income. | per cent. | £. | s. | d. |
|-----------|-----------|-----|----|----|-----------|-----------|------|----|----|
| 50 pays | 1 or | 0 | 10 | 0 | 1300 pays | 26 or | 338 | 0 | 0 |
| 100 | 2 .. | 2 | 0 | 0 | 1350 | 27 .. | 364 | 10 | 0 |
| 150 | 3 .. | 4 | 10 | 0 | 1400 | 28 .. | 392 | 0 | 0 |
| 200 | 4 .. | 8 | 0 | 0 | 1450 | 29 .. | 420 | 10 | 0 |
| 250 | 5 .. | 12 | 10 | 0 | 1500 | 30 .. | 450 | 0 | 0 |
| 300 | 6 .. | 18 | 0 | 0 | 1550 | 31 .. | 480 | 10 | 0 |
| 350 | 7 .. | 24 | 10 | 0 | 1600 | 32 .. | 512 | 0 | 0 |
| 400 | 8 .. | 32 | 0 | 0 | 1650 | 33 .. | 544 | 10 | 0 |
| 450 | 9 .. | 40 | 10 | 0 | 1700 | 34 .. | 578 | 0 | 0 |
| 500 | 10 .. | 50 | 0 | 0 | 1750 | 35 .. | 612 | 10 | 0 |
| 550 | 11 .. | 60 | 10 | 0 | 1800 | 36 .. | 648 | 0 | 0 |
| 600 | 12 .. | 72 | 0 | 0 | 1850 | 37 .. | 684 | 10 | 0 |
| 650 | 13 .. | 84 | 10 | 0 | 1900 | 38 .. | 722 | 0 | 0 |
| 700 | 14 .. | 98 | 0 | 0 | 1950 | 39 .. | 760 | 10 | 0 |
| 750 | 15 .. | 112 | 10 | 0 | 2000 | 40 .. | 800 | 0 | 0 |
| 800 | 16 .. | 128 | 0 | 0 | 2050 | 41 .. | 840 | 10 | 0 |
| 850 | 17 .. | 144 | 10 | 0 | 2100 | 42 .. | 882 | 0 | 0 |
| 900 | 18 .. | 162 | 0 | 0 | 2150 | 43 .. | 924 | 10 | 0 |
| 950 | 19 .. | 180 | 10 | 0 | 2200 | 44 .. | 968 | 0 | 0 |
| 1000 | 20 .. | 200 | 0 | 0 | 2250 | 45 .. | 1012 | 10 | 0 |
| 1050 | 21 .. | 220 | 10 | 0 | 2300 | 46 .. | 1058 | 0 | 0 |
| 1100 | 22 .. | 242 | 0 | 0 | 2350 | 47 .. | 1104 | 10 | 0 |
| 1150 | 23 .. | 264 | 10 | 0 | 2400 | 48 .. | 1152 | 0 | 0 |
| 1200 | 24 .. | 288 | 0 | 0 | 2450 | 49 .. | 1200 | 10 | 0 |
| 1250 | 25 .. | 312 | 10 | 0 | 2500 | 50 .. | 1250 | 0 | 0 |

The same per centage of equality continued.

The equity of this scale is proved, by the number of persons such incomes will maintain, after paying the tax; being directly as the amount of the several sums required, for the maintenance of so many people; and, which is seen as follows:—

| Income. | Pays £. s. | Remaining after paying the Tax to spend in luxuries above £50. Income. | Sufficient to maintain Persons. | For each Person. £. s. |
|-----------|---------------|---|---------------------------------------|------------------------------|
| 50 | 0 10 | 49 10 | 1 | 49 10 |
| 100 | 2 0 | 98 0 | 2 | 49 0 |
| 150 | 4 10 | 145 10 | 3 | 48 10 |
| 200 | 8 0 | 192 0 | 4 | 48 0 |
| 250 | 12 10 | 237 10 | 5 | 47 10 |
| 300 | 18 0 | 282 0 | 6 | 47 0 |
| 350 | 24 10 | 325 10 | 7 | 46 10 |
| 400 | 32 0 | 368 0 | 8 | 46 0 |
| 450 | 40 10 | 409 10 | 9 | 45 10 |
| 500 | 50 0 | 450 0 | 10 | 45 0 |
| 550 | 60 10 | 489 10 | 11 | 44 10 |
| 600 | 72 0 | 528 0 | 12 | 44 0 |
| 650 | 84 10 | 565 10 | 13 | 43 10 |
| 700 | 98 0 | 602 0 | 14 | 43 0 |
| 750 | 112 10 | 637 10 | 15 | 42 10 |
| 800 | 128 0 | 672 0 | 16 | 42 0 |
| 850 | 144 10 | 705 10 | 17 | 41 10 |
| 900 | 162 0 | 738 0 | 18 | 41 0 |
| 950 | 180 10 | 769 10 | 19 | 40 10 |
| 1000 | 200 0 | 800 0 | 20 | 40 0 |
| 1050 | 220 10 | 829 10 | 21 | 39 10 |
| 1100 | 242 0 | 858 0 | 22 | 39 0 |
| 1150 | 264 10 | 885 10 | 23 | 38 10 |
| 1200 | 288 0 | 912 0 | 24 | 38 0 |
| 1250 | 312 10 | 937 10 | 25 | 37 10 |
| 1300 | 338 0 | 962 0 | 26 | 37 0 |
| 1350 | 364 10 | 985 10 | 27 | 36 10 |
| 1400 | 392 0 | 1008 0 | 28 | 36 0 |
| 1450 | 420 10 | 1029 10 | 29 | 35 10 |
| 1500 | 450 0 | 1050 0 | 30 | 35 0 |
| 1550 | 480 10 | 1069 10 | 31 | 34 10 |
| 1600 | 512 0 | 1088 0 | 32 | 34 0 |
| 1650 | 544 10 | 1105 10 | 33 | 33 10 |

| Income. | Pays | | Remaining after paying the Tax to spend in luxuries above £50. income. | | Sufficient to maintain Persons. | | For each Person. | |
|-----------|------|----|---|----|---------------------------------------|----|---------------------|----|
| | £. | s. | | | | | £. | s. |
| 1700 | 578 | 0 | 1122 | 0 | 34 | 33 | 0 | |
| 1750 | 612 | 10 | 1137 | 10 | 35 | 32 | 10 | |
| 1800 | 648 | 0 | 1152 | 0 | 36 | 32 | 0 | |
| 1850 | 684 | 10 | 1165 | 10 | 37 | 31 | 10 | |
| 1900 | 722 | 0 | 1178 | 0 | 38 | 31 | 0 | |
| 1950 | 760 | 10 | 1189 | 10 | 39 | 30 | 10 | |
| 2000 | 800 | 0 | 1200 | 0 | 40 | 30 | 0 | |
| 2050 | 840 | 10 | 1209 | 10 | 41 | 29 | 10 | |
| 2100 | 882 | 0 | 1218 | 0 | 42 | 29 | 0 | |
| 2150 | 924 | 10 | 1225 | 10 | 43 | 28 | 10 | |
| 2200 | 968 | 0 | 1232 | 0 | 44 | 28 | 0 | |
| 2250 | 1012 | 10 | 1237 | 10 | 45 | 27 | 10 | |
| 2300 | 1058 | 0 | 1242 | 0 | 46 | 27 | 0 | |
| 2350 | 1104 | 10 | 1245 | 10 | 47 | 26 | 10 | |
| 2400 | 1152 | 0 | 1248 | 0 | 48 | 26 | 0 | |
| 2450 | 1200 | 10 | 1249 | 10 | 49 | 25 | 10 | |
| 2500 | 1250 | 0 | 1250 | 0 | 50 | 25 | 0 | |

To explain. The sum allowed for the maintenance of the first person, after paying the tax, is £49. 10s. which gradually decreases in amount, *the first per centage paid to fifty*; because, that number of persons could live cheaper together, throughout the progressive increase; and, therefore, a just proportion is allowed, for every one maintained in a family, before the scale takes effect. Thus, suppose a person has an income of £5000. per annum, and he maintains in his establishment fifty people: the sum allowed is £25. each, or £1250., which deducted, leaves £3750. to spend in luxuries; and the tax is 50 per cent., or £1875.,

which is about 37 per cent. from the whole income. Again, let the income be £1000. and that ten people are maintained in the establishment; the allowance for each person is £45., which subtracted from the £1000. leaves £550. on which the tax is paid, and against that sum is 11 per cent. or £60. 10s.;—or, that five people are maintained, it is then £47. 10s. for each person; which leaves £762. 10s., and on the scale against it is 15 per cent., or £112. 10s. Hence is seen that enough is left for every reasonable want, after deducting a due share to support the social order of the community.

Here then is that law which is in accordance with the revealed law of God; namely, to render the same justice to others we desire ourselves under similar circumstances, and also with the meaning of law as interpreted by the wisest of all ages; namely, “to live honestly; to hurt nobody, and to render to every one his due.” Now, as the Almighty Lord in His government of the general creation established and supports this law—Can reasonable beings say *it is not his law*, when applicable to all their wants as reasonable beings?

This law being established on strict mathematical principles, hence, all mathematical knowledge emanates from the Lord, and no true wisdom does any one possess but directly from Him: and hence His words: “Without me ye can do nothing,” *John xv. 5.*

Matt. xxviii. 20 and, "lo I am with you alway even to the end of the world."

Hence, this law being a general law throughout the visible Creation, it is open to the perception and adoption of hosts of reasonable beings, as it is to ourselves, in the millions of worlds which astronomy unfolds to our view, and in accordance with the word of the Lord. "In my Father's house are many mansions, if it were not so I would have told you;" and it will be manifest that "They shall praise the Lord that seek Him," "who forgiveth all their iniquities, who healeth all their diseases; who redeemeth their life from destruction; who crowneth them with loving kindness and tender mercies."

John xiv. 2. But, "the scorers delight in their scorning, and fools hate knowledge;—they shall eat of the fruit of their own ways."

Psalm. xxii. 26.

Psalm. ciii. 3.

Prov. i. 22.

A

WARNING SCRIPTURAL ADDRESS.

Ezekiel xviii. 30, 31.

“REPENT, AND TURN YOURSELVES FROM ALL YOUR TRANSGRESSIONS; SO INIQUITY SHALL NOT BE YOUR RUIN. CAST AWAY FROM YOU ALL YOUR TRANSGRESSIONS, WHEREBY YE HAVE TRANSGRESSED, AND MAKE YOU A NEW HEART AND A NEW SPIRIT; FOR WHY WILL YE DIE, O HOUSE OF ISRAEL?”

THESE prophetic words were addressed by the Word of the Lord in his servant Ezekiel, and referred to his coming to redeem the House of Israel in the person of Jesus, in fulfilment of the promise made to Abraham and his seed : namely, to redeem them from the spirit of evil and death, by giving them a new heart and a new spirit. And the rejection of Him by a part of the House of Israel had reference to the question, “Why will ye die, O House of Israel?” for “Of this salvation the prophets enquired and searched diligently, who pro-^{1 Peter i. 10.}

phesied of the grace that should come unto you : searching what, or what manner of time *the Spirit of Christ which was in them did signify*, when it testified beforehand the sufferings of Christ, and the glory that should follow."

- Hence the words of Jesus, that promised Christ,
- John iii. 5. "Except a man be born of water in the spirit, he cannot enter into the kingdom of God; for that which is born of the flesh is flesh, and that which is born of the spirit, is spirit—marvel not that I said unto you, ye must be born from above."
- John iv. 13. Hence his words to the woman of Samaria, "Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him, shall be in him a well of water springing up into everlasting life" for "He that is joined to the Lord is one spirit" in eternity. "God is a spirit, and they that worship Him must worship Him in Spirit and in Truth."
- 1 Cor. vi. 17.
- John iv. 24.

- Now the reason why they would perish was by their not fulfilling the law, and yet rejecting Jesus the Messiah, as is manifest by the following question: "Did not Moses give you the law, and yet none of you keepeth the law?" He therefore told them, "Ye are from beneath, I am from above: ye are of the spirit of this world, I am not of the spirit of this world.—I speak that which I have seen with my Father, and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith
- John vii. 19.
- John viii. 23.

unto them, if ye were Abraham's children, *ye would do the works of Abraham*; but now ye seek to kill me, a man that hath told you the truth, which I have heard of God—*this did not Abraham*. Ye do the deeds of your father. Then said they unto him, we be not born of fornication, we have one father, even God. Jesus saith unto them, if God were your father *ye would love me, for I proceeded forth and came from God, neither came I of myself, but He sent me.*" And to inform them of the depraved spirit they were of in their natural state, he added, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning (in Cain), and abode not in the spirit of truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." Hence their being of the nature of Satan the devil, in arrogant pride of self sufficiency, was the cause of their not understanding his words. "Why do ye not under- John viii. 43. stand my speech, even because *ye cannot hear my words. He that is of God, heareth God's words, ye therefore hear them not, because ye are not of God's spirit.*" Further to show that he was the Son of God, "the Word that was in the beginning with John i. God," he said, "Your father Abraham rejoiced to John viii. 56. see my day, and he saw it and was glad;" and added, "before Abraham was I am." And that all John viii. 58. of his spirit are his brethren, he said, "Who is my Mark iii. 33. mother and my brother? and he looked round

about on them which sat about Him, and said, behold my mother and my brethren ! for whosoever shall do the will of God, the same is my brother, my sister and mother." And to make manifest to his brethren their ultimate state, he said unto them,

Matt. xvi. 28. " There be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power. And after six

Matt. xvii. 1. days, Jesus taketh with him Peter and James and John, his brother, and bringeth them up into a high mountain apart, and *He was transfigured before them*, and his face did shine as the Sun, and

Matt. xvii. 3. his raiment was white as the light." And behold there appeared unto them, Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here *if thou wilt*.—Let us make here three tabernacles—one for Thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them ; and behold a voice out of the cloud which said : This is my beloved Son, in whom I am well pleased. Hear Him."

2 Peter i. 16. Hence the testimony of his servant Peter, " We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty, for he received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice

which came from heaven we heard, *when we were with him in the holy mount.*"

"Hear Him," then the Saviour in his important and inestimable prayer before His crucifixion, only for our transgressions, in the revelation of Himself and of our high destination, through His beneficence and mercy: "*Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee; as Thou hast given him power over all flesh, that he should give eternal life to as many as Thou hast given him: and this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was. I have manifested thy name unto the men which Thou gavest me out of the world—Thine they were, and Thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me: and they have received them, and have known surely that I came out from Thee: and they have believed that Thou didst send me. I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine: and mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the spirit of the world, and I come to*

John xvii. 1 to 26.

Thee. Holy Father, keep through thine own name those whom Thou hast given me, that they may be one spirit, as we are. While I was with them in the world I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to Thee: and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them Thy Word; and the spirit of the world hath hated them, because they are not of the spirit of the world, even as I am not of the spirit of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil of it; for they are not of the spirit of the world, even as I am not of the spirit of the world. Sanctify them through Thy truth, Thy Word is the spirit of truth. As Thou hast sent me into the world, even so have I also sent them into the world; and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word: that they may all be one spirit; as Thou Father, art in me, and I in Thee, that they also may be one spirit in us, that the world may believe that thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one spirit, even as we are one: I in them and Thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as

Thou hast loved me. Father, I will that they also whom Thou hast given me, be with me where I am, that they may behold my glory, which Thou hast given me, for Thou lovedst me before the foundation of the world. O righteous Father, the world hath not known Thee : but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved me may be in them, and I in them."

Hence is revealed, "He that overcometh" the Rev. iii. 5. spirit of the devil, by faith of justification by the blood of Jesus Christ, "*shall be clothed with white raiment.*"

As the Jews rested on the Mosaic law for their justification, and not on the promises made to Abraham, by faith in their fulfilment by Him, he said, "Think not that I am come to destroy the Matt. v. 17. law or the prophecies—I am not come to destroy, but to fulfil." And by rejecting the grace through Him, they remain in their natural state of evil; and therefore the question, "Why will ye die, O House of Israel? Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you *a new heart and a new spirit.*" And when they shall turn unto the Lord, and repent and acknowledge their transgressions, the promise of the Word of the Lord in his servant Jeremiah will be fulfilled :

Jer. xxxi. 8. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with favours will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock, for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: *and their soul shall be as a watered garden, and they shall not sorrow any more at all.* Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow: and I will satiate the souls of the priests with fatness, and my people shall be satisfied with

Jer. xxxi. 31. my goodness, saith the Lord." "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant

that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord : but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord—I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.”

“ In that day will I make a covenant for them Hosea ii. 18.
with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely : *and I will betroth thee to me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness ; and thou shalt know the Lord.*”

To show the difference between the natural man, and the spiritual man by grace, are the questions, “ What concord hath Christ with Belial ? or what 2 Cor. vi. 15.
part hath he which believeth with an infidel ? And what agreement hath the temple of God with idols ? for ye are the temple of the living God : as God

hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Wherefore henceforth *know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more; therefore, if any man be in the spirit of Christ he is a new creature.*

2 Cor. v. 18.

Old things are passed away—behold, all things are become new to him. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit—that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God: for he hath made Him to be sin for us, *who knew no sin*, that we might be made the righteousness of God in Him.”

Rom. viii. 1.

“There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit: for the law of the spirit of life in Christ Jesus hath

made me free from the *law of sin and death*, for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit: for they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit—for *to be carnally minded is death*, but *to be spiritually minded is life and peace*: because *the carnal mind is enmity against God*, for it is not subject to the law of God, neither indeed can be, (as it is of Satan); but ye (your souls) are not of the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. Now *if any man have not the spirit of Christ, he is none of his*,” “*but of the synagogue of Satan*.” Rev. ii. 9.

“And if the spirit of Christ be in you, the body is Rom. viii. 10. dead because of sin, but the spirit is life because of righteousness; and if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh—for if ye live after the flesh ye shall die, *but if ye through the spirit* do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, *they are the sons of God*: for ye have not received the spirit of

bondage, in the passions, again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father. The spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs—heirs of God, and joint heirs with Christ ; if so be we suffer with him, that we may also be glorified together ; for I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed

Rom. ii. 23. in us ;” but “ we wait for the adoption—the *redemption*

1 Cor. xv. 44. *tion of our body :*” for it is revealed that “ it is sown a natural body—it is raised a spiritual body. There is a natural body, and there is a spiritual body ; and so it is written : the first man Adam was made a living soul, the last Adam was made a quickening spirit : howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual ; the first man is of the earth, earthy—the second man is the Lord from heaven : As is the earthy, such are they that are earthy ; and as is the heavenly, such are they also that are heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold I shew you a mystery—we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump,” as our Saviour was transfigured in the presence of Peter and James, and John :—for when He shall appear *we*

Matt. xvii. 1.

1 John iii. 2.

shall be like Him,”—“Then shall ye also appear Colos. iii. 4. with Him in glory; * “for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible body must put on the spirit of incorruption, and this mortal body must put on the spirit of immortality. So when this corruptible body shall have put on the spirit of incorruption, and this mortal body shall have put on the spirit of immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory! Then indeed we may ask—O death where is thy sting?” when the spiritual man is united with God in His eternal bliss and glory; and add with a smile, “O grave, where is thy victory?” in receiving only that which is earthy—the useless scaffolding, in entering the Heavenly Mansion—“that eye hath not seen, nor 1 Cor. ii. 9. ear heard, neither hath entered into the heart of man to conceive the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit.”—“We look for 2 Peter iii. 13. new heavens, and a new earth, wherein dwelleth righteousness.” “For behold, I create new hea- Isaiah lrv. 17. vens, and a new earth, and the former shall not be remembered nor come into mind, but be ye glad and rejoice for ever in that which I create: for

* Phillipians iii. 20. “For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.”

behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain: and it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to

Malachi iv. 9.

all flesh." "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall; and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the

Malachi iii. 17.

Lord of Hosts." "And they shall be mine, saith the Lord, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." These, then, are the sure blessings of all those

Romans x. 9.

“who shall confess with their mouth the Lord Jesus, and shall believe in their heart that God hath raised him from the dead, shall

be saved;" but the transgressors, who reject him, and his atonement, as promised to all, "their worm shall not die, neither shall their fire be quenched,"—"there shall be weeping and gnashing of teeth." *Luke xiii. 28.*

But hear Him the Judge of all mankind, who is "the way, the truth, and the life," "Whosoever *John xiv. 6.* shall confess me before men, him will I confess also before My Father which is in Heaven—but whosoever shall deny me before men, him will I also deny before My Father which is in Heaven." Hence the confession of his servant Peter—"Thou art the Christ the Son of the living *Matt. xvi. 16.* God." "Hear Him" then and, with humility and gratitude, have confidence in His important reply—"Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven: and I say also unto thee, that thou art Peter (a rock or stone) and upon this rock, of faith and knowledge, will I build my Spiritual Church, *and the gates of Hell shall not prevail against it*; for they shall be mine, saith the Lord, in that day, when I make up my jewels." *Malachi iii. 17.*

Hence the confession of Martha—"Yea, Lord, I *John xi. 27.* believe that Thou art the Christ, the Son of God, which should come into the world."

Hence the warning before His coming to judge the world—"Beloved, be not ignorant of this one *2 Peter iii.* thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men

count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless." Then why will ye die, O House of Israel? Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O House of Israel." "For behold, I bring you good tidings of great joy, which shall then be to you and to all people;" but the continued perverseness of many in the latter days is clearly seen in the words of the Lord by his servant Hosea, "*I will go and return to my place till they acknowledge their offence and*

Luke ii. 10.

Hosea v. 15.

seek my face, in their affliction they will seek me early." If then they adhere to pride and depravity until that day arrives, when "affliction" may overwhelm, and repentance be too late to obtain "the wedding garment" of eternal bliss *in mercy offered to all*, their irreparable loss can arise only from hardened ingratitude.

Now to "Him in whom we live, and move, and have our being—whose eye pierceth throughout all natural things, and whose ear is open to every sound: extending through all space—enduring through all time; and whose bounty and care can have no other bounds than those fixed by his own creation:"—the God of patience and consolation, grant you to be like minded one toward another, after the example of Christ Jesus, that ye may with one mind and mouth glorify God, even the Father of our Lord Jesus Christ,"—"in whose presence is fulness of joy, and at whose right hand are pleasures for evermore."—and to whom all praise, gratitude, and reverence is ever due from all of us, for the blessings we possess, and the bliss that we wait for.

THE END.

A PRAYER.

THY wisdom and benevolence, Almighty Father, didst decree the creation of mankind, to serve Thee with a pure heart, and enjoy the beatitude of Thy presence in eternal glory: and that Thy Word should take upon Himself our nature, to fulfil Thy law of purity and uprightness, and bear the pains of death on the cross to redeem us from the power of Satan in the passions of impurity and misery, we must otherwise have remained, and by whom alone can we be justified, as thy law we have not fulfilled. With deep gratitude, reverence, and humility, I acknowledge the great debt I owe to Thy beloved Son our Lord Jesus, Thy Christ, for the atonement made for my transgressions, and for which I repent and am ashamed, to admit me a Member of His spiritual body in Thee, and heir through hope of the blessings of Thy Kingdom: and I humbly beseech Thee to grant me a progressive grace through Him to subdue the subtle spirit of Satan in pride, perverseness, and presumption, that

A PRAYER.

my thoughts and actions may be henceforth accepted, that He, Thy Word, may be "as the bright shining of a candle within me—a lamp unto my feet, and a light unto my path," in fulfilment of Thy benevolent decree—"Let us make man in our image, after our likeness" in Jesus, Thy Christ, as "our shield and exceeding great reward"—"to plant us in the mountain of His inheritance;" by whom we receive all the good we possess, and all that we hope for. The evil is our own, from the base passions of our earthly state, in the pride, perverseness, and arrogance of Satan, created for Thy own wise purposes, and in Thy judgment "cursed above all cattle."



